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# THE WORLD ON FIRE!

## A BETTER DAY COMING

**Fire Used as a Symbol in the Bible as in the Language and Literature of Our Day—Symbolic Earth, Symbolic Heavens and Symbolic Seas to be Symbolically Burned—The New Heavens and the New Earth.**

*"All the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zephaniah* 3: 8, 9.

THE symbolic language of the Bible is in common use amongst the people. For instance, the Bible for 2,500 years has been telling about the great war in Europe, and has likened it to a consuming fire which will eventually destroy completely our present civilization; and, behold! the Editors of our great Journals are writing freely about the great conflagration now raging in Europe, and our honorable President, similarly, has declared the world is on fire and our nation will be fortunate if we do not share in the conflagration also.

The time was when our forefathers read the Bible without realizing that it contained figures of speech and symbolisms such as we use in our ordinary conversation. Hence the mistake that was so generally made of supposing the Bible to teach that our earth is to be literally consumed with literal fire. Not merely Adventists have so believed and taught, but all the creeds of all the denominations contain the same teachings—that at the Second Coming of Chirst the world is to be burned up. This erroneous thought has helped to blind God's people to the general teachings of the Bible that at the Second Coming of Jesus the world will enter upon the grandest epoch ever—styled by St. Peter, "Times of Restitution"—literally, years of Restitution—Acts 3:19-21.

Practically all the creeds of Christendom—Methodists, Baptists, Presbyterians, Lutherans, Roman Catholics, Episcopalians, all—teach this doctrine, that the world is to be burned up. The Bible, all the while, has been telling us plainly "The earth abideth forever," and again, "God formed not the earth in vain; He formed it to be inhabited." (Ecclesiastes 1:4; Isaiah 45:18.) Our earth has never yet been inhabited, and is not even fit for habitation, as a whole. Millions of acres are, as yet, untouched; and other millions are desert wilds. The Bible tells us that "the wilderness shall blossom as a rose," "solitary places shall be glad," and "streams shall come forth from the desert,"—in Messiah's Day.—Isaiah 35:1-10; 11:1-9; etc.

### Messiah's Day Draws Near.

Messiah's Day is the great Sabbath Day, a thousand years long, which is to follow the Six Great Days of man's Work Week.

These six Days—six thousand years—ended forty-four years ago; consequently we are forty-four years into the great Seventh Day. This accounts to us for the wonderful inventions, developments and increase of knowledge, wealth and blessings of every kind which have come to the world during these forty-four years. Sewing machines, labor saving agricultural machinery, human comforts and conveniences, electric lighting, and motors, automobiles, electric railways, shortened hours of labor, with the passing of the "sweat of face" which was a part of the curse. And our scientific men in full accord with the Bible, though unaware of it, are telling us that we are just on the eve of the most wonderful scientific discoveries that will still further enrich and bless the world. The Bible explains that all this increase of knowledge was foreknown of the Lord and purposed; and that He is taking away the veil of ignorance and superstition which so long has hindered us.

### Winds of Strife, Earthquakes of Revolution, and Fire of Anarchy, the Bible Program.

The same Bible which foretold the present great war in Europe, and symbolically pictured it as a letting loose of the four winds of Heaven to the injury of the earth, points us to the next stage of this great trouble, symbolically styling it an earthquake, and declaring that it will be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."—Rev. 16:18.

This earthquake of revolution is what we might naturally have expected, even without the Divine Message on the subject. It is scarcely supposable, but that this terrible war, bringing only sorrow, misery, distress and death to all the parties engaged, will be a disappointment to them all. Chagrin and discontent will be general. The heaviness of the taxation to meet the interest on great debts will be burdensome. Many agree with us that the people will never submit to such taxation, that neither the interest nor the principal will be paid, and that this will bring revolution; for the wealthy people, holders of the bonds, will attempt to enforce payment. Britain, the richest of the nations, has a stream of $500,000,000 a year income from India; but this great amount will not be even one-half the interest-charge on her enormous debt of $22,000,000,000, as estimated by the lord of her Treasury. And what is true of Britain in this respect, is still more true of the other nations which have no such incomes.

But the great climax of the trouble that is before them, the Bible represents as a symbolic fire following the great symbolic earthquake of revolution. Fire in Bible language symbolically represents destruction—in this case the destruction of the symbolic earth, political, financial, social and the religious heavens. This the picture which St. Peter gives us, saying, "The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up; . . . the heavens, being on fire, shall be dissolved. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:10, 12, 13.

### Christ Will Make All Things New.

The new heavens and earth represent the new order of things of Messiah's Kingdom. The new heavens will be the glorified Church, consisting of Jesus and His Bride class, which He has been selecting from the world during the past nearly nineteen centuries—a Royal Priesthood. The new earth will be the new social order of things under the control and direction of the new heavens. The great King declares, "Behold, I make all things new." (Revelation 21:1-5.) There will be no patching of present institutions, but a clean sweep of them by the fire of God's anger, which will precede the establishment of the new heavens and the new earth wherein only that which is righteous, equitable, just, true, will be recognized.

Equally symbolic is the statement that then "there will be no more sea." In the symbolic language of the Bible "sea" represents the restless masses of mankind, while the "earth" represents the social order, or structure, and the "mountains" represent the kingdoms or governments. When the new order of things shall have come into power, Socialists, Anarchists and others, discontented with the present order of things—symbolically represented by the sea—will be no more; for the new order of things will fully and more than meet their desires and expectations. "I will shake all nations, and the desire of all nations shall come.—Hag. 2:7.

In the symbolic language of the Bible, all the mountains will be brought low, and the valleys will be exalted. These statements do not refer to the literal earth, to the literal mountains and literal valleys any more than to the literal sea, but signify the great revolutionary processes by which the new order of things will be inaugurated. The high ones will be brought down, the humble ones will be lifted up, and general human equality will be established—along the lines of righteousness, however. Some of the rich and favored of the present time may at first feel greatly discontented; but so surely as they are just men, or are amenable to the instructions along the line of justice, they will eventually come to see, appreciate and rejoice in the new Divine order of things, which will be for the blessing of all the families of the earth.

### "The Fire of That Day."

St. Paul prophetically pointed down to our day, and styled it "that evil day." He urged God's people, saying, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day." (Ephesians 6:13.) We are already in this evil day; and already thousands of Christians have fallen away from faith in the Lord. They did not have on the whole armor of God. They were unprepared. The day of the Lord came upon them as a thief (1 Thessalonians 5:2) and as a snare.—Luke 21:35.

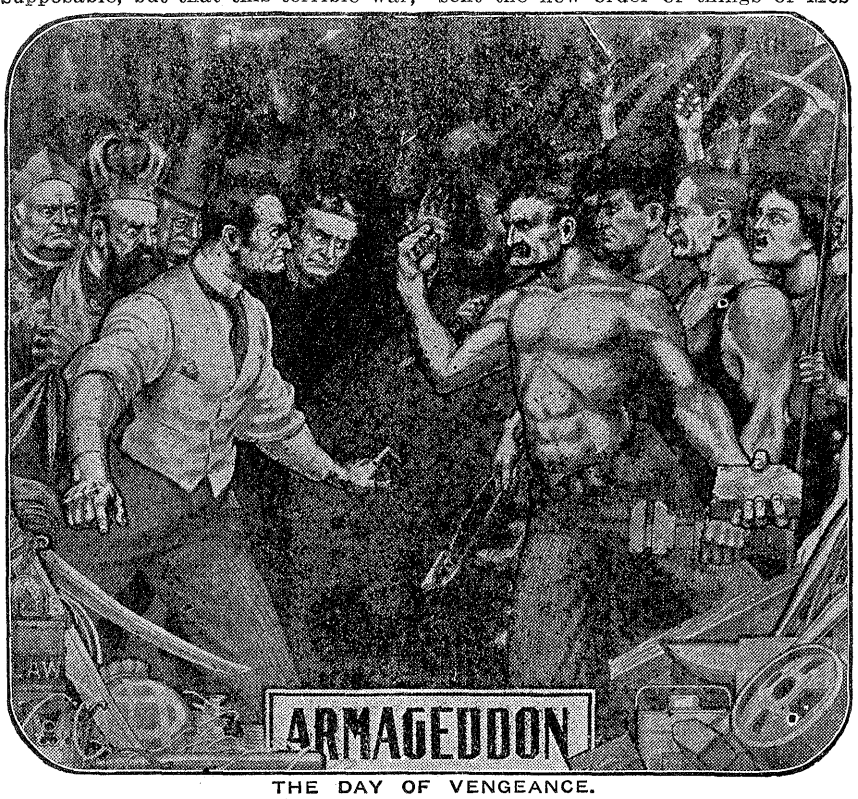
It sounds paradoxical to say that we are living in the most wonderful time in the world's history, and yet that it is the evil day that the Apostle mentions. This is so because we were in such darkness that, coming into such great light suddenly, many have lost their mental balance. Only those prepared by the armor of the Lord's Word have been enabled to stand.

Notice how fully and distinctly the Apostle has pictured our present distress. He says, pointing exactly to our time, "The fire [of that Day] shall try every man's work of what sort it is." (1 Corinthians 3:13.) He is not referring to the world, but to the people of God. He proceeds to explain that God's people build upon the Rock Christ Jesus, but that each should be careful to build his faith structure of the proper material—the gold, silver and precious stones of the Divine promises. He tells, however, that some do build otherwise—with wood, hay and stubble of human traditions and philosophies and speculations.

The Apostle declares that the fire of this Day shall try, or test, all these faith structures; and that those built of human philosophies and the creeds of the Dark Ages will be consumed as wood, hay and stubble would go down before a fire. But those who have built their faith upon the promises of God's Word will not suffer loss in this fiery ordeal. The Apostle further intimates that those who suffer the loss by fire may, if they still abide upon the Rock Christ Jesus, themselves be saved so as by fire; for to such the fire will really prove a profitable experience in that it will sweep away the errors and leave them opportunity for building up a holy faith on the Divine promises.

The trouble with the majority is that, while trusting in Jesus, they have had a false faith, a faith built of human traditions and not of God's promises. The reason they do not know what they believe is that their faith structure has been burnt down.

(Continued on 2d page, 1st column.)




THE DAY OF VENGEANCE.

### "WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

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(Continued from first page.)

### Earthly vs. Heavenly Wisdom.

The fire which is consuming this wood, hay and stubble of human philosophy and tradition has emanated from our great schools and colleges. They have been inculcating what is termed Higher Criticism as respects the Bible, and this is merely a refined modern name for infidelity. They have been teaching also Evolution, which is as far from the teaching of the Bible as day is from night.

According to Evolutionists, Nature is a great impersonal God, whose first production of life on the earth was in the form of protoplasm. After thousands of years, they say, an ambitious family of protoplasm evoluted and became tadpoles. For some thousands of years the tadpoles reigned as an aristocracy on the earth; and then an ambitious family of tadpoles concluded to evolute and become frogs. Thousands of years later there arose an aristocracy among the frogs, which evoluted and became monkies. After other thousands of years an aristocracy among the monkies evoluted and became college professors; and that is the attainment of our day. In answer to our queries they boast of their ancestry and also of their posterity, telling us that, in perhaps a million years in the future they will live everlastingly in a representative sense in that their children will have evoluted to a condition of wisdom and discretion wherein they will not need to die.

Contrast this nonsense, the wisdom of this world, with the Wisdom from Above, which tells us the opposite. The Bible declares that God made man in His own image, only a little lower than the angels; that He crowned man with glory and honor, and made him the king of the earth; that Adam became through disobedience a rebel against the Divine Law and consequently came under a death sentence; that God's foreknowledge had already arranged for this catastrophe, and, in due time, provided a Redeemer who gave His life to meet the penalty first imposed on Adam and who thus redeemed Adam and all his race from the penalty which was upon them—a death penalty, not an eternal torment penalty. Thus the Bible assures us that, unless Christ had died for our sins, there would have been no resurrection of the dead, and men would have been as extinct in death as a brute beast. But the Bible assures us that, "Since by man came death, by man [Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order."—1 Corinthians 15:21-23.

The Bible tells us that the whole world is asleep in death during the long night of sin, darkness and superstition. The Bible tells us that as soon as the Church shall be complete and glorified with her Redeemer and Lord, the Sun of Righteousness will arise to scatter all the ignorance, superstition and sin of the world of mankind. The Bible tells us that for a thousand years Christ and His elect Church in glory will be Priests, Kings and Judges for the very purpose of uplifting Adam and his race out of their fallen, vain, sinful, weak condition back to the image and likeness of God, as at first. The Bible tells us that the earth shall be filled with the Lord's glory; and that, as His footstool He will make it glorious. Paradise lost will be Paradise restored world-wide. The Bible tells us that those who will either refuse or neglect the opportunities of Messiah's Kingdom will be destroyed in the Second Death—absolutely, "as natural brute beasts."—2 Peter 2:12.

### The Fire of Our Text.

When we see the glorious blessings that are just at hand, the fact that they shall be entered upon through the doorway of trouble, seems the less important. Our Socialist friends urge us to join with them, saying, "We are tired of preaching about what God will do by and by; come and join us; be Socialists and do something now." We reply that, we appreciate the fact that many Socialists are intelligent and that many of them are sincere; but in our opinion their wisdom is the wisdom of this world, which, from God's viewpoint, is foolishness. They are not able to bring about the great changes which they desire," and if they could bring them about, they would be unable to maintain those changes so long as sin and death reign in this world. What the world needs is what God has provided, a Savior and a Great One, able to save to the uttermost—completely.

We tell our socialist friends that we know they will succeed beyond their expectations. Like Samson of old they will pull down the house not only upon others, but also upon themselves —"There shall be a Time of Trouble such as never was since there was a nation," as our Lord Jesus foretold.—Matthew 24:21.

We should follow the course directed by God's Word, and urge God's people everywhere to do the same—to wait upon the Lord to bring about the great change of dispensations which He has purposed and promised. Hear the words of the Prophet: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." The fire of God's jealousy, or anger, is not literal fire. It will be the fire of anarchy, by which He will permit humanity to destroy its grandest achievements of civilization.

That the fire of God's jealousy is not literal fire is demonstrated by the next verse, which declares that, after this fire shall have done its work, then the Lord will turn unto the people a pure Message that they may all call upon the name of the Lord, to serve Him with one consent. If the whole earth were devoured with a literal fire, there would be no people left to receive God's pure Message and turn to Him. But after the fire of anarchy and of trouble shall have spent itself, and after the New Dispensation shall have been inaugurated, the "light of the knowledge of the glory of God" will fill the whole earth. Eventually every knee will bow and every tongue confess, to the glory of God the Father.—Habakkuk 2:14; Philippians 2:10, 11.

# SIGNS OF THE KING'S PRESENCE

*"But Who May Abide the Day of His Coming?—And Who Shall Stand When He Appeareth? for He Is Like a Refiner's Fire and Like Fuller's Soap."—Malachi 3:2.*

THE words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." (1 Corinthians 3:13.) It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Peter 3:10.) It is the Day of which the Prohpet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zephaniah 3:8.) Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this Day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." (Daniel 12:1.) Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time.—Matthew 24:21, 22.

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the Day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both the Prophets and the Apostles speak of the class which will stand in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the Kingdom which will then be set up, and which cannot be shaken, will remain. (Hebrews 12:25-29.) The present order of society—the nominal church systems, financial institutions, political institutions—all—will go down in this time of trouble.

During this Gospel Age many who have not been Christians have associated themselves with the Church. The civilized world of today call themselves "Christians," in contradistinction to the nations, which they call "heathen," though from the Scriptural standpoint they are all heathen —Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this Day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation.

### "Saved as Through Fire."

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these "have been called in one hope of their calling." (Ephesians 4:4.) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne—not rulers, but honorable servants of the ruling class. All who have been begotten of the Holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a larger number of these are living now, at the close of the Age; and these must go through "the great tribulation," and must wash their soiled robes and make them white in the blood of the Lamb. (Revelation 7:9-17.) They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Galatians 1:6-12.) He assured the Church that what he had taught them was from God; and that even if an angel should bring them another gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for Adam and his race is the foundation doctrine of the Church, which was received from Jesus Himself and from His faithful mouthpieces and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord.

### Invulnerability of the Truth.

This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isaiah 66:5), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, the great Divine Plan of the Ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

### Significance of the Presence of the King.

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign! To many it will mean the loss of their present advantages over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the work of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realize this; for this Kingdom cometh not with outward observation —with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

"Woe to the Age when gold is god, and law a solemn jest,
That helps the boldly vile to crush the noblest and the best!
When Mammon o'er cheap millions flings his gilded harness strong,
And drives them tame beneath his lash down broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
Then look for lightning!—God's red bolts must cleave the stifling gloom,
In righteous wrath to purge the world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the

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control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Ephesians 2:2.) It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Hebrews 12:26, 27.) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city [Babylon]. He layeth low, . . . even to the dust." He will bring down them who have "made lies their refuge."—Isaiah 28:15, 17, 18; 26:5, 6.

**Lift up Truth's Glorious Banner!**
**It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in Spirit." (1 Peter 3:18.) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him [so] no more." (2 Corinthians 5:16.) The true children of God are coming more and more to see how the Master comes at His Second Advent, and are not expecting to see Him in the flesh and with their natural eyes.**

**We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious Times of Restitution foretold by all the holy Prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.**

# AN APPALLING LACK IN EVERY DAY LIFE

## GREAT NEED OF AN AWAKENING ON SUBJECT OF JUSTICE.

*"Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame."—1 Corinthians* 15:34.

THIS exhortation is not addressed to the world of sinners, but to Christians, as are all of the Apostolic writings. If we were to translate the text a little differently, it might better give the Apostle's thought. For instance, "Awake to a proper appreciation of justice. Do not sin against justice in your lives; for some have not a knowledge of God respecting justice, the principles of righteousness. And this is to your shame."

We who are in the School of Christ recognize that the Lord is teaching us and is preparing us for a great work in the future. The work of the Church during the incoming Age is, according to the Bible, to be kings, priests and judges, to be God's representatives in the Messianic Kingdom. As kings, they will be sharers with our Lord Jesus in the ruling of the world. As priests, they share in the work of healing, instructing and sympathizing with the world. As judges, they will administer justice, will give stripes or rewards to mankind, during the thousand years of Messiah's Reign. Manifestly, therefore, it is proper that whoever hopes to be of these kings, priests and judges should now attain the qualifications of heart and mind which will make him competent for the work; for we may be very sure that God will not appoint any who are not properly qualified.

It is for this reason that God has been calling His Church out from the world during the last nineteen hundred years, and has been giving us the glorious instructions of our Lord Jesus and the Apostles and of the Law and the Prophets. All these things have been for our upbuilding in those qualities of heart and mind which will fit us for the great service to which God has called us.

But God is not testing His children according to their imperfect bodies; for He knows that we cannot do the things which we would. He is dealing with our spirits, our minds. Through the transforming influences of His Word, He is giving us a new mind; and it is this new mind which He receives into His family. This becomes the New Creature. (Romans 12:1, 2; 2 Corinthians 5:17.) We accept a new will, the will of God, instead of our own wills, and the Divine arrangements instead of our own plans and purposes. Thus God is dealing with us as His children, according to this new relationship into which we have come by faith and obedience; and through Christ our Lord we are reckoned perfect in God's sight.

### The Knowledge of God's Will.

But how can we be perfect in will when our bodies are imperfect? We answer, as did the Apostle, "To will is present with me, but how to perform I find not." (Romans 7:18.) He did not always succeed in carrying out his will for righteousness. So it is with every one who seeks to walk in the footsteps of Jesus. We all know how to WILL right, but how to DO right is the problem!

Gradually we learn that God will not judge us according to the imperfections of our flesh; for so long as we remain faithful, these blemishes are covered with the robe of Christ's imputed righteousness. Therefore we do our best to show our Heavenly Father that we are trying hard to do right in every act, word and thought. And since He expects every member of His family to have a perfect will, it becomes a personal question as to what is the will of God for us. So we seek to prove "what is the good and acceptable and perfect will of God."

To prove what is God's will means to come to a knowledge of His will, to demonstrate it for ourselves. If we are faithful, we are progressing in this more and more as the days go by. At first we had a little knowledge, and this we put into practise. As we grew in grace and in knowledge, we became better acquainted with the will of God; and it was for us to put this increased knowledge into practise also. This knowledge of the will of God we obtained, not in any supernatural way, but through the study of the Bible.

Whoever has come into the family of God has given up his own will and accepted instead God's will. Whoever has not given up his own will to the Lord is not His child. As the Apostle declares, "If any man have not the Spirit of Christ, he is none of His." (Romans 8.9.) The Spirit of Christ is the spirit of full surrender to the Father's will; and as we come to this same condition, we give up our own wills and take instead the Divine will. This we do because it is the proper course for all who desire to follow in our Redeemer's steps, and because our own wills have proved to be unsatisfactory to ourselves. Our minds and our bodies are so imperfect that we have frequently gotten into difficulty through doing our own will. Therefore we are glad to know and to do the will of God, especially since we see that it is so gracious a will.

During the present time it is the will of God that His children shall have trials, difficulties and polishings, in order that these experiences may develop in us a God-likeness of character, a crystallization of character, that will render us fit to be used of God in the great work which He has appointed to the Lord Jesus, that we might thus become joint-heirs with Jesus Christ our Lord in that Heavenly Kingdom which is designed of the Father for the blessing of all the families of the earth.

### Justice First, Then Love.

Sometimes Christian people see the doctrine of love in the Bible, and forget that there is a lesson which precedes love. This primary lesson is the one to which we draw your attention today. It is the lesson of justice—righteousness. Our text really signifies, "Awake to justice!" We must all learn to distinguish right from wrong and to practise what is just, right. Justice is righteousness.

The Law of God was given to the Israelites at Mount Sinai to show what justice means. They were not asked to do anything more than justice. "Thou shalt not kill," said the Law; for to take another's life is wrong, except when God's own Law demands it. "Thou shalt not steal." To do so is wrong, unjust. "Thou shalt not bear false witness." To do so would be an injustice.

Thus we see that the Law of God given to the children of Israel amounted to this: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself." To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others.

Did God give this same Law to the Church? Yes, so far as the spirit of the Law is concerned. God's Law is over all of His creatures. But during the Law Dispensation there was a special Law Covenant which God had made with Natural Israel. No others have ever been under that Law Covenant. The Jew who could keep that Law perfectly could live forever; and, having everlasting life at his command, he might have the opportunity of becoming a part of that great antitypical Spiritual Israel which was to bless all the families of the earth. This our Lord Jesus did. Moreover, in His statement of the Divine Law of Spiritual Israel, He "has magnified the Law and made it honorable," by showing how far-reaching and comprehensive are its requirements.

No intelligent person will question the propriety of dealing justly with every one in the world. This subject has many ramifications in all the affairs of our daily life. The principle of justice enters into every transaction, even the most trivial. It applies not only to our dealings with the world at large, but with every member of our own family. The principle of justice must be recognized with our own as well as with others. If all might get this thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized.

### Practical Application of Justice.

If this principle of justice were recognized and followed, men would not be shooting one another today over in Europe. On the contrary, they would be doing something better, something good one toward another, just as they would wish others to do toward them. But men are not living up to this standard of righteousness, of justice. It is entirely ignored by governments and by individuals. The general excuse for violating the Golden Rule is, "It would never do for us to grant to others what we would expect for ourselves; for others would take advantage of us; they would not do their part; they would not reciprocate." Say the British, "It would not do for us to practise the Golden Rule toward the Germans; for we do not know what they would do to us." The Germans advance the same kind of argument.

This course of conduct is not the fear of God, but the fear of man; it ignores the fear of God. God says that if Christians are afraid of men and of nations and of what these may do, we are carnal, are living according to the flesh, are like the unbelieving world. How shall we who have come into relationship with God through the Lord Jesus Christ, we who have given our lives to Him, do under such circumstances? Shall we say that we fear to trust this principle of justice in our lives, that we do not dare to carry it out in every word, thought and act? Are we afraid to trust God and to obey Him?

God did not say that we were to observe the Golden Rule whenever others observed it toward us, and to ignore it whenever others failed to observe it toward us. On the contrary we are to practise it on every occasion, regardless of what others do. Then we shall know that all things shall work together for good toward us, because we shall be in line with God and His arrangements. He has power to overrule in all of life's affairs. The very least that we must do is to give justice to one another; and to do so will upbuild our own characters.

Whoever is violating the principle of Justice, the Golden Rule, in his home or in the Church of Christ or in business or social relations should, if he is a Christian, examine the matter earnestly and prayerfully, and "awake to righteousness [justice], and sin not." Thus to do violence to justice is sin; and so far as our knowledge goes, it is a sin that prevails everywhere. Many have not a proper appreciation of this fact. They do not see that justice is the very foundation of all character, of all right living. It is the foundation of the Throne of God. (Psalm 89:14.) In vain does any one practise love to his fellow creatures or even toward God while he is at the same time violating the principle of justice toward that one. Only after we have rendered justice are we at liberty to practise love toward another. Then we may do as much as we are able along the line of love. Justice first, love afterwards.

### Responsibility of God's People.

Those who are children of God are expecting shortly to be made the judges of the world. As the Apostle says, "Do ye not know that the saints shall judge the world?" (I Corinthians 6:2, 3.) Moreover, God is seeking now to develop in our hearts and lives, in our characters, those principles which He desires. Therefore, unless we are just in our very hearts, unless we appreciate this principle of justice and rejoice to practise it, we shall not be fit for the Kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give each creature the rights which belong to it. The results are with God. Thus doing, shall we not be preparing our minds, our hearts, for the glorious condition which the Lord has in store for His faithful children?

We are not to think that the Kingdom of God is to be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the bestowal of the Heavenly reward. God shows mercy in connection with our sins and the weaknesses against which we are striving; but He will not allow in that Kingdom one individual whose character is not suitable. Those whom He approves for joint-heirs and rulers with our Lord Jesus must represent the principles of righteousness and must know how to apply those principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the Kingdom.

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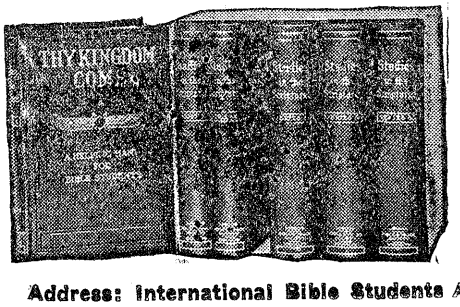


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*"Watchman, what of the night? . . . The Morning cometh, and a night also."—Isaiah* 21:11-12.

THE literature of the world shows that intelligent men have refused to believe that the Divine Purpose in the creation of our earth has yet been attained. Continually we find references to "the Morning of the New Day," to the "Golden Age," etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

The Prophet David explains, "Weeping may endure for a night, but joy cometh in the Morning." (Psalm 30:5.) Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the Night time past. Our text is another prophecy along the same line. The message of the Lord is, "The Morning cometh!" St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign of Righteousness and Life.

All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords—putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race—to as many of them as will accept everlasting life on the Divine terms.

The Apostles tell us that during the "night time," since Jesus' death, God has been doing a special work—selecting from mankind a special class, a saintly few—"the Church of the First-borns, whose names are written in Heaven." These are not taken from any one nation or denomination. This "little flock," to whom it is the Father's good pleasure to give the Kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His Kingdom.—Galatians 3:29; 2 Timothy 2:11, 12.

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Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the "Sun of Righteousness," who will arise with healing in His beams and whose light will constitute the New Day, will be composed of the Church of Christ glorified—changed from human to Divine nature by participation in the First Resurrection. Our Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner, and that "then shall the righteous shine forth as the SUN in the Kingdom of their Father."

How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great Divine Plan. No one but Him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that Day. The New Day and the Kingdom will be "the desire of all peoples." In that Day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom, Satan is to be bound, "that he may deceive the nations no more." (Revelation 20:2, 3.) Landlordism will come to an end; for "They shall not build and another inhabit; they shall not plant and another eat the fruit thereof," but "shall long enjoy the work of their hands."—Isaiah 65:22.

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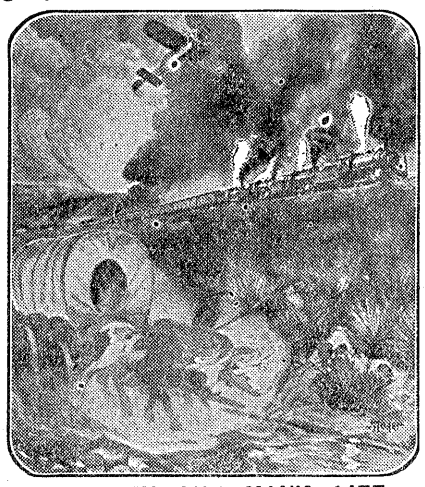
The most wonderful thing that the Bible tells us respecting that New Day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14.) "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest, saith the Lord." (Jeremiah 31:34.) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Phil. 2:11; Isaiah 45:23.



ALL IN ONE MAN'S LIFE.

What an enthusing prospect the Bible holds out before the Church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know not; for "the world by wisdom knows not God." (1 Corinthians 1:21.) The worldly wise have rejected the Bible, and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness.—1 Corinthians 3:19.

### The Dawning Began in A. D. 1874.

Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—"like a thief in the night"—that few recognized their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great Days of a thousand years each, mentioned by St. Peter—"a Day with the Lord is as a thousand years." (2 Peter 3:8.) Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!

It may surprise some to be told that the past forty-two years mean more to the world in increase of education, increase of wealth, incease of all manner of labor-saving inventions and conveniences, increase of safe-guards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

### Fulfilment of Prophecy Everywhere.

Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years.

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the Divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and "there shall be a Time of Trouble such as never was since there was a nation."—Dan. 12:4, 10, 1; Matt. 24:21.

### Increase of World-Wide Discontent.

We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the New Day?—of the gifts of Divine Providence?

No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or which can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

Did God know all these things? What will He do about them? Will He bring in the Millennial blessings and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely?

### The Dark Night Already Settling.

According to the Bible, God foreknew the conditions of our day as we are now entering them; and in our text He gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the Dark Night coming—after the Morning Dawn had been well ushered in—a dark storm-cloud just at sunrise.

Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great awakening of the nations, an increased knowledge and discontent amongst the people.

The next phase of the Trouble, according to the Bible, is to be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Revelation 16:18.) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

Cannot we see the wisdom of the great Creator's Program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the "still small voice of God," speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that "then He will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent!"—Zephaniah 3:8, 9.

# LESSON OF THE LILIES

*"Consider the lilies of the field, how they grow."—Matthew* 6:28.

FEAR and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the Divine path which God has marked out for the Gospel Church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to His disciples. He would have His followers to be without worry, to be restful of heart. But he would not have them be without carefulness. There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry—this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the Apostle said (Philippians 4:6), "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would indicate a lack of faith in the Lord and in His care for His people. The word rendered "careful" here is from a Greek word meaning over anxious.

In giving a forceful lesson to His disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common—rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees nor wish that they might climb up higher in the world and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.—Matthew 6:30.

### The Lesson of Trust imperative.

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them.

"Content whatever lot I see,
Since 'tis my God that leadeth me."

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, "fervent in spirit serving the Lord," doing with our might what our hands find to do. When doing this, we are to be content and trustful that He will work out all things for our good. He wishes us to learn this lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's Kingdom. God will not have any in that Kingdom who are not full of trust. As the flowers flourish under God's providential care, so are all of His people to flourish—to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, all the experiences of life. God's people are to grow steadily, though unobtrusively.

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It may surprise some to be told that the past forty-two years mean more to the world in increase of education, increase of wealth, increase of all manner of labour-saving inventions and conveniences, increase of safe-guards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

### Fulfilment of Prophecy Everywhere.

Forty-two years ago man laboured from sun to sun; to-day we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labour of the world was done with sweat of face; to-day it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; to-day it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years.

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvellous. Land previously not worth fencing is valued at £100 per acre to-day. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the Divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and "there shall be a Time of Trouble such as never was since there was a nation."—Dan. 12:4, 10, 1; Matt. 24:21.

### Increase of World-Wide Discontent.

We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favoured lands of civilisation; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the New Day?—of the gifts of Divine Providence?

No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or which can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely?

### The Dark Night Already Settling.

According to the Bible, God foreknew the conditions of our day as we are now entering them; and in our text He gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the Dark Night coming—after the Morning Dawn had been well ushered in—a dark storm-cloud just at sunrise.

Bible students see this great Time of Trouble already beginning in the setting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great awakening of the nations, an increased knowledge and discontent amongst the people.

The next phase of the Trouble, according to the Bible, is to be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Revelation 16:18.) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

Cannot we see the wisdom of the great Creator's Program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the "still small voice of God," speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that "then He will turn to the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent!"—Zephaniah 3:8, 9.

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# Signs of the King's Presence

*"But Who May Abide the Day of His Coming?—And Who Shall Stand When He Appeareth? for He is Like a Refiner's Fire and Like Fuller's Soap."—Malachi 3 : 2.*

THE words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." (1 Corinthians 3:13.) It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Peter 3:10.) It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zephaniah 3:8.) Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this Day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." (Daniel 12:1.) Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time.—Matthew 24:21, 22.

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the Day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both the Prophets and the Apostles speak of the class which will stand in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the Kingdom which will then be set up, and which cannot be shaken, will remain. (Hebrews 12:25-29.) The present order of society—the nominal church systems, financial institutions, political institutions—all will be shaken in this time of trouble.

During this Gospel Age many who have not been Christians have associated themselves with the Church. The civilized world of to-day call themselves "Christians," in contradistinction to the nations, which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this Day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation.

### "Saved as Through Fire."

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these "have been called in one hope of their calling." (Ephesians 4:4.) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon the Foundation, Christ, a structure of gold, silver, and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne—not rulers, but honourable servants of the ruling class. All who have been begotten of the Holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterise the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a larger number of these are living now, at the close of the Age; and these must go through "the great tribulation," and must wash their soiled robes and make them white in the blood of the Lamb. (Revelation 7:9-17.) They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Galatians 1:6-12.) He assured the Church that what he had taught them was from God; and that even if an angel should bring them another gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for Adam and his race is the foundation doctrine of the Church, which was received from Jesus Himself and from His faithful mouthpieces and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord.

### Invulnerability of the Truth.

This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isaiah 66:5), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, the great Divine Plan of the Ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

### Significance of the Presence of the King.

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no licence to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign! To many it will mean the loss of their present advantages over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of the influences emanating from that King and Kingdom. Though men know it not, it is the work of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realise this; for this Kingdom cometh not with outward observation—with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things. Selfishness, pride, and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:—

"Woe to the Age when gold is god, and law a
solemn jest,
That helps the boldly vile to crush the noblest
and the best!
When Mammon o'er cheap millions flings his
gilded harness strong,
And drives them tame beneath his lash down
broad highways of wrong;
While Truth's shrill clarion down the sky peals
faintly o'er the rout,
And dust and fumes of earth and sin shut
Heaven's blest sunlight out!
Then look for lightning!—God's red bolts must
cleave the stifling gloom,
In righteous wrath to purge the world in
Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Ephesians 2:2.) It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Hebrews 12:26, 27.) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realise that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city [Babylon]. He layeth low. . . . even to the dust." He will bring down them who have "made lies their refuge."—Isaiah 28:15, 17, 18; 26:5, 6.

### Lift Up Truth's Glorious Banner!

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in Spirit." (1 Peter 3:18.) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him [so] no more." (2 Corinthians 5:16.) The true children of God are coming more and more to see how the Master comes at His Second Advent, and are not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His Blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious Times of Restitution foretold by all the holy Prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

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# Foreordination, Predestination and Election

*"We know all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son; that he might be the first-born among many brethren."—Rom. 8:28, 29.*

Coming to the land of that sturdy man of God, John Knox, I am reminded of his able contention for the doctrine of Election—its Scripturalness and its demonstration of the greatness, majesty and sovereignty of the Lord our God. We surmise, however, that the good man's heart must frequently have been sorely distressed with the logic of his own argument; that the eternal woe of nine-tenths of our race was as unalterably fixed in advance of their birth as was the eternal joy of the blessed handful predestinated to be saints and to share the heavenly glories. We may well thank God, dear friends, that in the clearer light now shining upon the Scriptures we may discern the errors handed down to us from the dark ages, without losing our appreciation of Divine foreknowledge and Divine sovereignty.

While it is true that it would be difficult to estimate the value of the doctrine of Divine foreknowledge taught by Brother Knox, not only in this nation, but also throughout the world, inculcating a reverence for the Almighty, it is also true that it would be difficult to estimate the amount of damage which has resulted to Christendom and throughout the world from his teachings respecting the Divine treatment of the non-elect. This serious error has alienated the hearts of thousands from God and from his Book. Let us look together at the doctrines of Election, Predestination and Foreordination, from the Scriptural standpoint, that we may note their beauties and be drawn the nearer to the Lord and to his Book in true reverence and worship.

### Foreknown and Predestinated.

Our text declares that whom God did foreknow them he also did predestinate; but we notice that the predestination is stated only as respects the Church and not in respect to others. This fact does not escape the attention of others, but they have reasoned erroneously,—that if God foreknew an elect Church, for whom he predestinated special blessings and honors, this would imply that the remainder of mankind non-elect were to be tortured eternally. The logic of this position is unsound and it is quite unscriptural to say, that all of the non-elect will be consigned to an eternity of torture at the hands of fireproof demons in fulfillment of a Divine predestination fixed before creation. There is no Scripture whatever to this effect, and Brother Knox and others were in error to the extent that they wove into their theories matters not Scripturally stated.

According to the Scriptures, as well as according to human judgment as expressed in the laws of civilization, the highest, the severest penalty to be enforced, is the death penalty, the taking away of the life not used in harmony with the Creator's reasonable, righteous requirements. This is the Scriptural declaration to which, for so long a time, we were blind: "The wages of sin is death;" "The soul that sinneth, it shall die;" "All the wicked will he destroy;" "They shall perish as brute beasts;" "They shall be destroyed with an everlasting destruction" (the Second Death).—Romans vi, 23; Ezekiel xviii, 4; Psalm cxlv, 20; II Peter ii, 12; II Thessalonians i, 9.

Thus seen the very severest results possible to non-election would be extinction—the Second Death. But the Scriptures clearly show that God has gracious purposes, not for the "elect" only, but also for the non-elect, and that in his due time the non-elect shall be brought to a clearer knowledge of the Truth and to a full opportunity of harmony with their Creator and through Christ Jesus the re-attainment of all that was lost in Adam, all that was redeemed by the precious sacrifice of Christ. Thus, as the Scriptures declare, there is a "common salvation" (Jude 3) in which all of Adam's children shall be privileged to have a share. There is also a special salvation, a "high calling" of God in Christ, which is referred to as "so great salvation which began to be (preached) spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. ii, 3.) This special or great salvation is the one which our Lord has provided for the "Elect," while the "common salvation" is his provision for the non-elect.

Does it not seem strange that Brother Knox and others, his coadjutors, in getting away from much of the smoke of the "dark ages," failed to even think of a salvation of the non-elect as a part of God's providence? Their eyes, beholding the awful and blighting errors respecting eternal torment, totally blinded them to God's provisions for the non-elect; for they reasoned that if God had predestinated them to eternal torment and had in advance of their creation prepared a great place of torture and fire-proof devils and fuel enough for eternity, then surely he could have no plan of salvation for them. The entire premise was wrong. The death into which they went was not eternal torment but the tomb, as represented by the Hebrew word *Sheol* and the Greek word *Hades*. And they can have no release from the tomb, no return to consciousness or pain or pleasure until the Second Coming of the Redeemer in the morning of the Resurrection.

Thank God, then, for the rolling away of the mists of darkness and error which permits us to see in the Bible that the "common salvation," God's provision for the world, will be a Restitution, a restoration to human perfection in the rejuvenated earth, a world-wide Paradise! Thank God for the promises to the effect that then "the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep" and that "the Sun of Righteousness shall arise with healing in his beams;" that "nothing shall hurt or destroy or injure in all God's holy Kingdom;" that "the wayfaring man, though simple, need not err therein," and that a broad highway shall be there as a way of salvation—a much traveled way—and that all the redeemed of the Lord shall be privileged to go up thereon out of sin and death conditions to conditions of life everlasting. We thank God, too, that those who shall refuse to make proper progress and shall fail of that "common salvation" because of willful sin will not be permitted to live endlessly in sin, nor in torment, but will be utterly destroyed in the Second Death; because God is able to destroy both soul and body in Gehenna, the Second Death. We thank God also that the elect Church, under Christ, the Captain of their salvation, are promised a share in that glorious work of the Redeemer, in blessing all the families of the earth in bringing to them that common (general) salvation.

### Your High Calling.

If once we dreaded to think of God's grace toward us in accepting us as members of his elect Church, because of the opposing thought of the damnation of the nonelect, we may now correspondingly rejoice the more in our privilege of election, seeing that it means our privilege of sharing in the world's uplift under the direction of Emmanuel, our Lord, during his Millennial reign. The Apostle speaks of the prospect of the elect as "our High Calling;" and again, "our heavenly calling." The thought is that we are called to a very high honor and wonderful distinction and that on a heavenly plane. The Gospel Church is invited to experience a change of nature from human to divine, from the highest of the earthly natures to the highest of the heavenly natures—far above angels and principalities and powers and every name that is named—"joint heirs with Christ," "partakers of the Divine nature," members of "the Bride, the Lamb's wife."

Truly do the Scriptures tell that not many would be able to hear, to appreciate, to understand, to accept this high calling. The Divine arrangement of the call is elective, selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others.

If we had here a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack. It might indeed exercise a still further attraction upon some of the sawdust, but the hold would be so slight that we could blow it off, while the tacks would be firmly held by reason of their responsiveness to the magnetic influence. The box of sawdust represents the world of mankind. The tacks of the illustration represent a small class of humanity, zealous at heart for God and for righteousness. The magnet represents the Gospel invitation which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

It is not the design of the Lord to elect, select, choose, gather all mankind (the sawdust) by the magnet; merely he would now gather the true-hearted, represented by the specks of steel, the tacks. The illustration might be enlarged by supposing some other tacks of other metallic composition not so subject to the magnetic influence as the steel. The illustration of these would represent mixed characters such as we see about us in the world everywhere. The illustration might be extended to include good tacks covered with dirt or other foreign substance which would hinder them from responding to the influence of the magnet and this would represent true characters encrusted with the cares of this life, the deceitfulness of riches, etc.

"Elect according to the foreknowledge of God through sanctification of the spirit and the belief of the Truth," writes the Apostle. God designed the election of this Age. He desired to separate to himself a peculiar people, to be the associates of Jesus, their Redeemer, in his subsequent work of uplifting the willing and obedient of the world of mankind. But God has not predestinated nor desired the election of any except a sanctified class, a class not sanctified through stripes, not through force or compulsion, but sanctified through a knowledge of the Truth. Such are drawn to God in devotion through a knowledge of his glorious purposes and heart sympathy therein, sufficient to induce them to sacrifice their all, so far as earthly matters and interests are concerned. These are the elect, whom the Lord has been searching for and testing with the magnet of his Truth, and the manner of their response to it throughout this Gospel Age determines whether "They shall be mine, saith the Lord, in that day when I come to make up my jewels."

### "Whom He Did Foreknow."

It is not for us to quibble respecting the Divine power of foreknowledge—to question the ability of our Creator, to have foreknown, had he chosen to do so, and foretold every member of the elect class. The Divine is so far above the human that it is impossible for the human mind to measure the infinite or to comprehend his power. We must merely accept the Divine statement. However, nothing in the Word of God tells us that we were foreknown individually—personally. Rather the intimation is that God predestinated the election of a Church, predetermined the number of persons who would be accepted as members of that Church, the Body of Christ, predetermined what characters they must have and what tests of character would be necessary to demonstrate their loyalty and to prove the individual worthy a place in the foreordained class.

It is in full harmony with this that we read that many are called to the few who will be chosen, and that again we are exhorted to "make our calling and our election sure." We are assured that "Faithful is he that calleth you, who also will do it"—do all that he has promised—keep his part of the contract. This being so, all of the called ones have the determining of results in their own cases. God is faithful. If they are faithful at heart to the terms and conditions of their Covenant they will be of the elect—otherwise not.

### "He Also Did Predestinate."

We come now to the particular clause of our text which has seemed to fortify the error. "Them he also did predestinate." Ah, say many, that fixes it! There is no option, nothing dependent upon it. God predestinated everything. Not so, we answer. In the past we have been prone to read our text disconnectedly and thus doing we have overlooked its clear teaching. We thought of it as though it read, "God predestinated the elect," but not

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so. The declaration is that God predestinated that all that would be of the elect class must be *copies of his Son*. The predestination of this verse relates not to individuals, but to a certain character which all of the elect individuals must attain to—otherwise they will not be of the elect.

How beautifully simple and plain this makes it all! Nor would we ask the matter otherwise. "Just and true are thy ways, Lord God Almighty!" The great honor, the high distinction which God proposes to confer upon the "very elect" in the First Resurrection at the Second Coming of Christ is so grand that the very highest possible test of character is appropriate to those who would be granted such honors and immortality. Our Lord Jesus said to his disciples, Sit down first and count the cost of discipleship and if you determine that it is worth the price, come, "take up your cross and follow me." As a reward I promise you that "where I am there shall my disciple be." "To him that overcometh will I grant to sit with me in my throne."

Those who attain the character likeness of Christ Jesus will have the character likeness of the Father, of whom the Son is the express image and character likeness. Hence the appropriateness of our Lord's words, "Be ye like unto your Father which is in heaven."

### All Things Work Good.

So direct an application as we are making of these words may appall some of the Lord's people who have been thinking carelessly that if they were once in grace they would always be in grace—if once elect they would never fail. I desire to awaken such to a realisation of the heights of our calling and of the necessity of our obedience to the terms of the calling, if we would make our calling and our election sure—certain. However, it is well to remark here that the perfection to which the called ones are exhorted is not a perfection of the flesh, which would be an impossibility because of its natural blemishes, its hereditary taints and weaknesses. It is the heart, the will, that the Lord is inspecting, proving, and not the flesh. "Blessed are the pure in heart," said our Saviour. And we may be sure that the pure in heart, the pure in intention and endeavor, will make considerable progress in overcoming the weaknesses of the flesh. The Lord will expect them to prove their faith and their loyalty by such good works as are possible to them in their weakness and under their environments.

It is to this class that our text refers, assuring us that "all things work together for good to them that love God, to the called ones according to his purpose." So we should expect. These called and chosen, begotten of the holy Spirit, are "children of God, and if children, then heirs—heir of God and joint-heirs with Jesus Christ their Lord" (Romans viii, 16, 17). Could we expect less than that their Heavenly Father would watch over their every interest, temporal and spiritual?

### Thy Kingdom Come

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and Golden Dawn.

In the day of coming Glory,
Men will show fraternal hand;
Each will tell to each the Story,
Till it spreads to every land.

From the earth's remotest stations,
Men will come to hear the Word;
And, in all the world, the nations
Shall be nations of the Lord.

# "The Desire of All Nations"

*Text:—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 2:9*

Assuredly our text has never yet had a fulfillment, but just as surely it shall be fulfilled, for the mouth of the Lord hath spoken it; yea, more, hath declared that ultimately "every knee shall bow and every tongue confess" Messiah, to the glory of God the Father. Some time ago in our Sunday-School hymnals a very popular melody was entitled "SHOWERS OF BLESSINGS" and prayed, "Let some droppings fall upon me." This truly expresses the Christian's experience in the present time. The Lord permits his people to have sunshine, cloud and showers for their refreshment, for their development. Nevertheless the showers of refreshing never seem to come with sufficient frequency, and we continually rejoice in the hope that "still there's more to follow." What a contrast, therefore, is suggested by the words of our text—a downpour of truth and grace which will produce a flood of righteousness and knowledge of the Lord world-wide and ocean-deep!

When will this be, and how will it come to pass, are the incredulous inquiries. It seems too good to be true that, after a reign of sin and death lasting for six thousand years, so wonderful a change is to be brought about! It seems too great a miracle to be expected that, after the struggle of Truth with Error, of Righteousness with Sin for long centuries, the time should ever come when Righteousness and the knowledge of God should obtain so complete a victory, so thorough a mastery of the world! When we consider the united energies of Christendom during the last century to spread the knowledge of the Lord amongst the heathen and the results during the last century in spreading the knowledge of the Lord throughout heathendom, the Scriptural statement seems incredible. When we reflect that a century ago there were six hundred millions of heathen and that now there are twelve hundred millions, we ask ourselves by what miracle it could ever come to pass that the knowledge of the Lord should ever cover the whole earth as the waters cover the mighty deep.

### "Thy Kingdom Come."

The Scriptures answer our query and explain the entire situation. They tell us that the world's conversion comes not by might nor by power of man, but "By my spirit, saith the Lord." The Bible tells us that during this Gospel Age God has poured out his holy Spirit upon his servants and upon his handmaids and upon these alone; but they tell us also that with the end of this Age and the dawning of the new dispensation the Lord will pour out his spirit upon all flesh. "After those days, saith the Lord, I will pour out my spirit upon all flesh."

But what will be the cause of this change in the Divine program, which the Almighty has foreknown from of old and foretold through the prophets?

Evidently it is not a change of the Divine purpose or intent, but merely a change in the Divine operation, for "Known unto the Lord are all his works, from the foundation of the world." A lesson we all need to learn is that as, in human operations, time and order are observed, so likewise these are elements in the Divine arrangement. In the construction a foundation is the first requisite, and the roof or capstone and the finishing touches mark the completion of the edifice. So in the Divine arrangement various ages mark various degrees of development in the Divine purpose and not until the finishing touches shall have been given will the glories of the architect and builder of creation's wonderful temple be manifested. We are at present in the formative period. God has begun the great work of which he prophesied of old. Messiah has come, has died for the sins of men, has arisen from the dead and been highly exalted: the Church, spiritual Israel, gathered from natural Israel and from all the families of the earth, a "little flock," has been in process of selection for nearly nineteen centuries. Soon it will be completed—the predestinated number possessing the foreordained quality of character, "copies of God's dear Son," will have been found and tested and developed and polished and fitted and prepared for the glorious position to which they have been called as Messiah's Bride and joint-heir in his Kingdom. Then the King and Queen of the Millennial Kingdom, being in readiness for their work, a great change in the Divine program of earth will take place.

### Satan Shall Be Bound.

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at his Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization, but built upon human weaknesses, ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the Millennium) that he may deceive the people no more until the thousand years shall be finished.

The question naturally arises, Why did God with all power at his command so long permit Satan to deceive humanity and through their superstitions and ignorance rule them as their Prince? Why was he ever given liberty or power at all over humanity? In the light of the Scriptures we may see that as God at times has used the wrath of man to praise him, so during this period of Satan's liberty he has not been permitted to frustrate the Divine Plan or, intention but, unconsciously, has co-operated with it and served it. Without his blinding influence the Jewish rulers would not have crucified our Lord, as St. Peter distinctly shows, "I wot that through ignorance ye did it, as did also your rulers" (Acts iii, 17).

Likewise had it not been for the delusions of Satan the Church would not have been persecuted; the way to glory and honor and immortality and joint-heirship with Christ would not have been made the "Narrow way;" the saints, the "jewels" whom the Lord is now selecting, would not have been polished and fitted and prepared for the glorious places to which the Lord has called them. Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it."

### "The Sun of Righteousness."

Attempting to give us glimpses of the glory that is to come the Scriptures use various figures of speech, telling us, for instance, that the present is a dark night as compared to the future, which will be a morning of joy. They declare, "Weeping may endure for the night, but joy cometh in the morning"—the Millennial morning.

Following the same figure we read, "The Sun of Righteousness shall arise with healing in his beams." From this standpoint the entire six thousand years of the reign of sin from the time of Adam's disobedience in the Garden of Eden to the time of the establishment of the reign of Christ has been a night time in which darkness has covered the earth and gross darkness the people" (Isaiah lx. 2). The night will give place to the glorious day of his presence, the bright shining of the Sun of Righteousness.

The spirit of sleep and stupor came over the Church during the dark ages. The Lord permitted it to be so. We lost sight of the glorious things of the Restitution morning and the blessings then to come to the Church and to the world in general. These things were little preached and little believed, although most conspicuous in the Word of God. Instead we gave heed to the heathen theories and more or less mixed and combined them with the Scriptural teaching, much to our confusion. As a consequence now the Truth of God's Word when we come to it and read with better understanding is new to us, strange—verily, "Truth is stranger than fiction," because the fiction has been drilled into us from infancy and sung to us from nearly every hymn-book in the world. Thus we have had a hymn-book theology rather than a Bible theology, and this accounts for the fact that the Word of God and his character are so little understood, and that today leading minds are repudiating the Scriptures and taking to Higher Criticism. We need to turn back, to retrace our steps, to inquire for the old paths (Jeremiah vi, 16), for the doctrines older than Wesley and Calvin, older than Roman Catholicism—the doctrines of Jesus and the apostles and prophets. From this standpoint, thank God, we can see light in his light and glorify his name and appreciate his Word as containing the very essence of wisdom, justice, love and power.

### The Quick and the Dead.

The proposition of the Scriptures, of a Millennial Age of blessing, coming through the establishing of God's Kingdom, for which we pray, "Thy will be done in earth as it is done in heaven," strikes people in three different ways:

First.—Some ungenerously will be disposed to resent the thought under the supposition that it would imply a more favorable opportunity for the world in general in the next Age to come into harmony with God than the Church of the present age enjoys. To these we answer that their argument is at fault because they fail to recognize the fact that the reward to be given to the overcomers of this Gospel Age, the Church class, will be a much higher one than will go to the obedient of the world in the next age. The reward of the Church will be a spirit nature and a share in the heavenly Kingdom with the Lord Jesus. The reward of the earthly class of faithful ones will be Restitution to the perfection of human nature lost by Adam and redeemed by our Lord Jesus. Surely those who appreciate the "high calling" to the Divine nature and joint-heirship with the Lord in his Kingdom will see that it is well worthy the additional sacrifices, self denials, etc., which it will cost.

Second.—Another class, generous and appreciative, offer the criticism that it seems unfair on God's part to give such a glorious Millennial opportunity to those who will be living at the time of the Second Advent and to deny it to the remainder of the race who lived previously. This also is a mistake, we answer. God's proposition is that all of the world of mankind who do not enter into the trial of this present time—the judgment or trial of the Church, the spirit-begotten ones—will have an opportunity of entering into the judgment or trial of the world for the prize of Restitution and human perfection on the earthly plane. This blessing, this privilege, will begin with the living nations at the time of the beginning of the establishment of the Lord's Kingdom, but it will not end with them. The Scriptures declare, "All nations which thou hast made shall come and worship before thee." And again, "In thy Seed all the families of the earth shall be blessed."

Some of those nations and families have perished from the earth, but the Divine provision of redemption and Restitution is meant for a eventually. The Scriptures assure us of an awak-

ening of all the sleeping millions of earth's population. "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and come forth." The Apostle tells us that they will come forth, "Every man in his own order," or class; thus intimating that from the Divine standpoint there are numerous classes of the dead. Thus the Scriptures assure us that the first class, the blessed and holy ones, the saintly, will alone share in the First Resurrection, and that these shall be priests unto God and reign with Christ a thousand years (Revelation xx, 3, 4). The remainder of mankind will come from the tomb classified—not all at once.

They will not come forth to be damned or condemned. They were "condemned already" as children of Adam because of his sin. It is on that account that they were "born in sin and shapen in iniquity." It was from that sin and its sentence or condemnation that Christ died to set them free. They will come forth free from that condemnation in a judicial sense, but, nevertheless, with the weaknesses of the fall still upon them, and they will be required to co-operate with the Lord in their own uplifting during that thousand years. Note that the great King of Glory, with all power in heaven and earth, could not, if he chose, lift them at once from their degradation and all that was lost, because the gradual uplifting and their own co-operation in the Divine program, so arranged, will be the most helpful way—because the learning of righteousness by the process of climbing up out of conditions of imperfection will impress upon them its principles the more thoroughly.

Third.—A third class, and they are not a few, discern at once that "true and righteous" are the Lord's ways and arrangements—that those now on trial have more advantage every way in that to them was granted so high an honor and blessing and so great a stimulus to righteousness. They recognize also that the Lord's arrangements for the world, the living and the dead, will be glorious to all, to angels and to men, when all shall have been brought fully to an appreciation of the facts.

### Knowledge of the Lord.

To some it may appear strange that it is the knowledge of the Lord that is to fill the whole earth ocean deep—not the knowledge of mankind, not the knowledge of sin, not human philosophy—none of these are to fill the earth and to bring blessings to the world of mankind, but "the knowledge of the Lord." Well did our dear Redeemer say, "This is life eternal, that they might know thee, the only living and true God, and Jesus Christ, whom thou hast sent." Life eternal is not to be gained by a knowledge of astronomy or geology or mathematics or chemistry, etc., but by the knowledge of God. How is this? What is there so wonderful, so magnetic in the knowledge of God that it should be said that men might gain eternal life thereby? We answer that God himself is the very personification of those glorious elements of character which he demands we shall emulate, copy, pattern after. Thus our Lord Jesus said, "Be ye like unto your Father which is in heaven." Not that we can ever be exactly like him in these respects, while we have our present imperfect bodies, but his is the pattern after which we must copy as best we can now and of him be the exact copy by and by.

The thought is that as we *copy* our Heavenly Father's character each additional step of progress means a clearer knowledge of the Father, and only those who attain to the very perfection of love in their hearts will be able rightly, truly to know the Father or the Son. Hence to know him in the full, proper sense of the word would imply that we had attained his likeness in our hearts, and this would imply preparation for life eternal on the Divine terms. From this standpoint our text implies that all mankind will ultimately be in that condition of the knowledge of God which will imply the perfection of their hearts, imply their acceptance to eternal life, imply that all unwilling to come to this glorious condition under the Divine opportunities will have been destroyed from amongst the people in the Second Death (Acts iii, 23). How wonderful is the Divine arrangement! Blessed are our eyes, for they see and our ears that they hear and our hearts that they now respond!

# "Peace, Be Still"

## A STORM AT SEA

*Text, "Master, carest thou not that we perish?"—Mark 4:38.*

In our text we have the despairing cry of the apostles to the Lord, in the midst of what must have been a remarkably severe storm on the Sea of Galilee. Some of the disciples, at least, were experienced fishermen, accustomed to the sudden squalls for which that sea is noted. For such courageous men as Peter, James and John to appeal to Jesus for superhuman aid implies that the conditions were critical. It seems rather astonishing indeed that our Lord could have slept under such strenuous conditions, but he was extremely exhausted from speaking to large multitudes and the journey was made in considerable measure to get away from the people, in order that he might have necessary rest. But again, it is possible that our Lord feigned sleep for the very purpose of permitting his disciples to reach the point of extremity which led them to call for his aid; because man's extremity is God's opportunity. The Master arose and rebuked the wind, saying, "Peace, be still." And there was a great calm. And he said to the disciples, Why are ye so fearful? Have ye not yet faith?

This expression constitutes one of the great lessons of the Master to his pupils, his disciples, and it has come ringing down the centuries, speaking peace to his followers ever since. The message it brings is that he who is able to control the storms and the sea is likewise able to govern all the affairs of life in the interests of those who are his consecrated followers, his disciples. Whether we have had so remarkable an escape from a storm at sea or not, I am sure that some of us have had the Master's supervision and intervention for our protection from the storms of life. To some of our hearts he has spoken these same words, "Peace, be still. Have ye not yet faith?" And with the message came a great calm, a great serenity, a great rest in the Lord and his superabundant care. If for a time the Master seemed unconscious of our condition and asleep to the dangers about us, it was only seemingly so. His care and his power were equally with us, and none could really harm our interests as New Creatures. He whose eye never slumbers nor sleeps, keeps watch over the interests of those who are truly his; and he is pledged that all things shall work together for good to them; because they love him; because they have been called according to his purpose; because they are seeking to make that calling and election sure by loving, self sacrificing obedience.

### The Province of Faith.

In our judgment the Lord was not specially condemning the apostles for fearing the storm and awakening him to quell it. Indeed, their action indicates that they had faith; that they believed that the Master had the power which could save them. The Lord would have them exercise a still broader faith than this. He would have them realize the Father's care as he had taught them, saying, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? * * * Fear ye not, therefore; ye are of more value than many sparrows" (Matthew x, 29-31). The lesson sought to be inculcated was this: "The Father has called you to be my disciples and colaborers. You with myself, therefore, are specially under Divine guidance and supervision. And he who has begun the good work in you, and who purposes to use you as his mouthpieces in the proclaiming of his message and grace, is able to care for all your interests, both temporal and spiritual. Do you suppose that, after calling you to the ministry of his grace, he would permit you to perish? To so fear, implies that you do not realize your calling to have been of God, or do not realize the Divine power, or that you doubt Divine wisdom and supervision—being of insufficient faith."

Shall we not similarly judge ourselves, scrutinize our own hearts, inquire within, if in the midst of the storms and tempests of life we become terrified? Would not this imply that we doubt the Divine providences in our own cases in the past and that we are uncertain as respects our calling of the Lord to be followers of the Lamb, sharers in the sufferings of Christ now and heirs of the glory that shall follow? Or would it mean that we lacked faith, lacked confidence in God? Perhaps no other lesson is more important for God's children to learn in the present time than this—to have absolute confidence in their Father's Justice, Wisdom, Love and Power.

### We Walk by Faith.

The Apostle remarks of the Church of this age, "We walk by faith and not by sight." In this respect the Gospel Church is different from the Jewish Church of the preceding age and different from the Millennial Church of the oncoming age. The latter will walk by sight. The Sun of Righteousness will shine forth, we are assured, and scatter all the darkness of ignorance, superstition and prejudice, and flood the world with the "light of the knowledge of the glory of God." There will be no more walking by the light of the lamp, the Bible, so precious to us now, so necessary to us now as a lamp to our feet and as a light to our footsteps to assist us in walking in the "narrow way" by faith and not by sight.

The Jewish church of the preceding age was privileged to walk considerably by sight, not so clear and distinct a light as that which will illuminate the world in the Millennium, but, nevertheless, they walked by sight, because the Divine terms were that if they obeyed God's Word and walked in his statutes he would bless them in basket and store and flock and herd and in their families and in their hearts. And the assurance was that if there was any calamity it would be because of their departure from the Lord and would mark his disfavor.

But during this Gospel Age how different! Whoever would be God's child, a follower of Jesus, in the present time must walk by faith and not by sight. He must believe what he cannot see. He must learn that the cost of discipleship in this age, the cost of sonship in the Divine family in this present time means self-sacrifice, a narrow way, opposition and persecution. "Yea, whoever will live godly in this present world will suffer persecution." Instead of being blessed above other men in their temporal affairs the consecrated, the sanctified, have the Scriptural assurance that they must expect the reverse. Instead of being kept in perfect health many of the Lord's followers have had sad experiences on beds of sickness and pain. Instead of being wealthy it was foretold that there would be not many rich amongst them, not many great, not many wise according to the course of this world, but that the riches they must esteem are the riches of God's grace associated with the exceeding great and precious promises of God's Word. Instead of being surrounded by conditions of affluence, wealth and ease their circumstances are generally the reverse of these. And why is this so? Because the Lord is now choosing or selecting from amongst mankind a little flock of "peculiar people" who he designs shall eventually be joint-heirs with his Son in the Heavenly Kingdom.

### "A Peculiar People."

The Lord's people are peculiar in their dress—not as respects their outward clothing, but as respects their robe of Christ's Righteousness—theirs by imputation, because of faith in the blood of Christ, faith in his sacrifice for sins. They are peculiar also in that they have a "wedding garment" which they wear continually and which they seek to keep "unspotted from the world" and which they trust by and by will admit their entrance with their Lord to the great Marriage Supper when they, as members of the Bride-Elect, shall become the Queen of Glory, Joint-Heirs with the Bridegroom.

These are peculiar also in that they love Righteousness and hate iniquity, whereas the majority of people love iniquity and are ready to indulge in it to the extent that they would not be caught or seriously injured. These, on the contrary, love Righteousness because they have come to esteem it as the character of their Heavenly Father and his will respecting them, and they have come to hate iniquity because they have learned of its injuriousness and that the Heavenly Father is not pleased with inequity, injustice, wrong in any form. These peculiar people are so desirous of pleasing the Heavenly Father that they are quite willing to be thought peculiar or strange to the world in general that they may hear by and by the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things" (Matthew xxv, 23).

### "O Ye of Little Faith."

All the circumstances and affairs of life, its storms and its calms, its joys and its sorrows, its ups and its downs, its pleasures and its pains, are so ordered of the Father's providence as to give these "peculiar people" the lessons they most need, primarily to develop in them this quality of faith, and secondarily the various graces of the Lord's spirit, which can be built only upon this faith, this trust, this confidence. And as the members of this class learn to take the proper view of the Lord's dealings, learn to have faith in him, learn to note his providences and to trust his promises, proportionately it is their privilege to have peace and rest in every time of storm and distress. As the Master declares, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid" (John xiv, 27). Whoever, therefore, would be most pleasing to the Lord; whoever would be most ready for the graduating exercises at the end of the age; whoever hopes to hear the Master's "Well done, good and faithful servant," must give diligence to the cultivation of this quality of faith, a "faith which firmly trusts him come what may."

### On a Tempestuous Sea.

What we have applied individually to the Lord's people may also be applied to them as a whole. Looking back over the nearly nineteen centuries since the institution of this Church by our Lord at his First Advent, particularly since Pentecost, and marking the varied experiences of these centuries, we perceive that the Church has passed over a temptestuous route in her journey to the heavenly home. Storms and calms mark the entire course, and the evidences are thickening all about us that the severest and darkest hour, the most stormy period of her entire career, is just ahead of her—just upon her, we might say. The sea, the world, is all about her and seeking to enter into her, seeking to swamp her, seeking to swallow her up.

Many of the Lord's followers already are crying to him in terror, "Master, carest thou not that we perish? Seest thou not how agnosticism, under a new name of Higher Criticism, is seeking to capsize us, to overwhelm us, to break the cable of faith by which we are anchored to the sure promises of thy Word! Master, seest thou not that the very mention of thy precious blood as the Ransom Price for sinners, the purchase price of our release from sin and death, is reviled, is belittled, is esteemed a common thing, is repudiated by those who name Thy Name! Master, carest thou not that thy Word has been so misrepresented during the dark ages of the past that today the intellectuals of the world disdain it as the teaching of doctrines unworthy of a noble intellect! Master, carest thou not that these have no reverence for thy Book and for thine own Holy Name? Master, carest thou not that thy people, thy saintly ones, are perishing in infidelity, in agnosticism; that they are losing their faith in the precious blood and in all the wonderful promises of the Word, because they see not, neither do they understand the height and length, the breadth and depth of the love of God which passeth all understanding!"

**Peace, Be Still! Be Still!**

To all such appeals the Master's reply is, "Have ye not yet faith?" Do ye not know that the Word that goeth from my mouth shall prosper in the thing whereto it was sent? Do you not realize that he who began the work of selecting the Church will accomplish it? Do you not know that naught could come to pass without your Father's knowledge and permission? Do you not remember the words of the Lord, "Thou couldest have no power at all against me, except it were given thee from above," except it were permitted thee of my Father (John xix, 11). Our difficulty has been to some extent the same that our Lord mentioned to the Sadducees saying, "Ye do err, not knowing the Scriptures, nor the power of God" (Matthew xxii, 29).

But what say the Scriptures on the subject? We answer that they foretell the present condition of things and give us an outlook future. They call our attention to the fact that there is a nominal Church, as well as the real one, an outward class of considerable numbers which have a form of godliness, but without the power, and a "little flock" which has the Truth and is in heart relationship with the Lord, begotten of the holy Spirit. They tell us that we have been mistaken in the past in supposing that it is a part of the Heavenly Father's plan to convert the world during this present Gospel Age; that that part of his plan belongs to the next age; that his present work is the gathering of the "elect," the "little flock," to be associated with the Redeemer as his Bride in the glorious Kingdom, for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." They assure us that the storm of Higher Criticism, infidelity and Evolution and general godlessness and faithlessness which we see coming, which is already upon us, will indeed be a terrible storm, the like of which was permitted in the time of trouble which closed the Jewish Age, and again in the close of the eighteenth century in the French Revolution. The Scriptures show us that the Lord intends to make a separation between merely nominal Christians and the saints—the pure in heart, the full of faith, the full of zeal, the lovers of Righteousness, the haters of iniquity. And his testing and sifting of the true wheat and its separation from the tares will be a thorough and complete work.

But we say, if the Church goes down, if the storm shall wreck the Church of Christ, will not the entire social fabric be wrecked? Shall not we all perish? But the Lord answers, "Nay verily, 'a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee'" (to injure thee). The shaking of the social, political and financial fabric, which is closely interwoven with the religious, will be something awful, according to the Scriptural pictures, "A time of trouble such as never was since there was a nation, nor ever shall be afterward," said our Lord (Daniel xii, 1). For a time fierce anarchy will follow the destruction of faith in God and in his Word—quite contrary to the expectations of the Higher Critics. Then, in due time to save the world from itself, our Lord will stand forth in power, majesty and great glory and will say to the raging waves of human passion in that tempestuous storm, "Peace, be still!" And there will be a great calm, and that calm will extend throughout the Millennial period and give favorable opportunity for the living nations to see, to comprehend, and to accept the Lord's righteous arrangements and, if they will, his gracious provisions. And it will give opportunity also for all mankind, including those who have gone down into the great prison house of death, to come under those gracious provisions.

## QUESTIONS WITH INSPIRED ANSWERS

Question.—Are the promises to the saints of the Gospel Age heavenly or earthly promises?

Answer.—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thess. 1:11, 12; 2 Tim. 1:9, 10.

Question.—Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy"?

Answer.—"God hath given unto us exceeding great and precious promises, that by these we might become partakers of the **divine nature**"—"new creatures."—2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18.

Question.—When will the full **change** (begun in us by a change of heart, called the begetting of the spirit) be completed?—When shall we be made like Christ our Lord?

Answer.—"We [saints] shall all be **changed.**" . . . "The dead [saints] shall be **raised incorruptible,** and we shall be **changed,** in a moment, in the twinkling of an eye . . . this mortal shall put on **immortality.**" "Sown a natural [animal] body, it is raised a spiritual body." "Thus is **the** [special] resurrection of **the** [special, elect] dead."—1 Cor. 15:50-53, 42-44; Phil. 3:11.

Question.—Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer.—"Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question.—What is the hope held out for all except the elect Church of the Gospel Age?

Answer.—"The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "Seed" of Abraham.—Rom. 8:22, 19; Acts 3:19-21; Gal. 3:16, 29.

Question.—Are the dead conscious or unconscious?

Answer.—"The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question.—Have the departed saints been praising the Lord all along during the past ages?

Answer.—"The dead praise not the Lord."—Psa. 115:17. 6:5; Eccl. 9:6.

Answer.—"As I said to the Jews, Whither I go ye cannot come; so now I say to you [apostles]," "I will come again and receive you unto myself."—John 13:33; 14:3.

Question.—Was it proper for the saints of the Gospel Age, except such as would be living at the time of the Lord's return, to expect to be **crowned** at death?

Answer.—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question.—Did the Apostles expect glory at death or at the second coming of Christ?

Answer.—"When Christ who is our life shall appear, **then** shall ye also appear with him in glory."—Col. 3:4; 1 John 3:2.

Question.—Were the saints to **"shine"** in death?

Answer.—"Many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall **shine** as the brightness of the firmament [as the sun]."—Dan. 12:2, 3; Matt. 13:40-43.

Question.—Were the ancient worthies rewarded at death?

Answer.—"These all died in faith, **not** having received the promises; . . . that they without us should not be made perfect."—Heb. 11:13, 39, 40.

Question.—David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer.—"David is not ascended into the heavens."—Acts 2:34.

Question.—How many had gone to heaven up to the time of our Lord's ascension?

Answer.—"No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."—John 3:13.

Question.—Can he who created man destroy him? Can the soul be destroyed by its Creator?

Answer.—"Fear him who is able to **destroy** both soul and body in Gehenna [the 'Second Death']." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10, 12.

Question.—How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer.—"If there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:13-18.

"SANCTIFY THEM THROUGH THY TRUTH"

THY WORD IS TRUTH

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH:

BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

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It is not sufficient that we go back a few centuries for the true light on God's Word. We must go clear back to the words of Jesus and the Apostles and the Prophets. Their teachings were quickly lost in the great falling away foretold, and only of late have we the Bible-Study Helps necessary to our full enlightenment. These are God's gifts at the opening of the New Epoch called the Millennium. The electric light and other wonderful blessings of our day are from the same "Giver of all good."

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THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

# The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. IX. BROOKLYN, N. Y. No. 3


# The Hope of Immortality

*"If a man die, shall he live again? All the days of my appointed time will I wait until my change come."—Job.* 14:14.

THERE is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the Seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the **gospel**, "the good tidings" of a salvation from death, to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The **gospel** was preached before to Abraham,—saying, 'In thy Seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all implied a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

### When Life and Immortality Were Brought to Light

Sure it is, that whether it came as the result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such **hopes** are not **proofs** of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a ground work for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statement of our Lord, and afterwards the equally clear statements of the Apostles on this momentous subject of **Everlasting Life** that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision, made a possibility for every member of the human family.

### Christ Died for Adam and all His Race

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called **The Gospel**,—the good tidings, that a way back from the fall, to perfection, to Divine favor and everlasting life, has been opened up through Christ, and for all of Adam's family who will avail themselves of it.

### Eternal Life Obtainable Only Through Jesus Christ

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification," and that the man Christ Jesus gave himself a **ransom** [a corresponding price] for all."

But although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions; namely, (1) that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God through Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed **Life-giver**; and the truth which brings to us the privilege of manifesting faith and obedience, and thus "**laying hold** on eternal life," is called the "water of life" and the "bread of life"—John 4:14; 6:50, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall **reap** it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions, of the Shepherd.—John 10:26-28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a **hope**, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that **obey Him.**" (Heb. 5:9.) "And this is the promise which he has promised **us**, even eternal life."—1 John 2:25.

### Perfect Life to Be Given to the Faithful in the Resurrection

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, 'when he who is our life shall appear'], and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a **hope**, will be **actually** given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life **because he hopes for it**, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is **something** in man which must live on and on forever; no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objection; it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he must live forever, that eternal life is not a gift of God, as the Bible declares, but a natural quality possessed by every man, he claims too much.

### Punishment of the Wicked Everlasting Destruction

Such a philosophy not only gives everlasting life to those who would use it well and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious **gift** (Life-everlasting) will be given to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the **gift** of God is eternal life through **Jesus** Christ our Lord." The wicked [all who, after coming to a clear knowledge of the truth, still wilfully disobey it] shall be cut off from among God's people in the Second Death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings,—the loss of all that the faithful will gain.—Psa. 37:9, 20; Job 10:19; 2 Thess. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able properly and profitably to combat the tempests of life now raging.

### Everlasting Life and Immortality Not Synonymous Terms

But now, having examined the **hope** of immortality from the ordinary understanding of that word [everlasting life], and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are not synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy **everlasting life**, but only a very limited "little flock" will be made **immortal.**


## WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of this paper in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.


## THE RICH MAN AND LAZARUS.

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

**THE BIBLE STUDENTS MONTHLY**
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13, 15, 17 HICKS ST., BROOKLYN, N. Y.
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Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "Bride," are to be "partakers of the divine nature" that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word immortal signifies not mortal—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life in himself" (John 5:26); i. e., his existence is not a derived one, nor a sustained one. He "only hath immortality" (1 Tim. 6:16) as an innate or original quality of being.* These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify dying, but merely die-able—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to seek for immortality.—Rom. 2:7.

### Adam Created a Mortal Being

So, then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been mortal God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was forfeited by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a new creation,—an order of beings not only morally and rationally in his resemblance, but in "the express image of his person" and partakers of his own "divine nature"—a prominent constituent or element of which is immortality.—2 Pet. 1:4.

### Glory, Honor and Immortality Obtainable Now—Rom. 2:7

With amazement we inquire upon whom shall this high honor and distinction be conferred? Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially "first-born" and "only begotten" Son, that he who was always obedient "should in all things have the pre-eminence" over others. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: the test was that he, Christ, should lay down his life as a ransom-price for the life of Adam, and all who lost life in his transgression. And he was equal to the test, and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despised the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9; Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5:9, 12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "First-begotten." And as a grand lesson of the Divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor [as the Bride, the Lamb's wife" and "joint-heir" Rev. 21:2, 9; Rom. 8:17], not the angels and the Cherubim, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto.—John 5:17.

The present age, the Gospel Age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the Church," "the Body of Christ," the "royal Priesthood," "the Seed of Abraham" (Gal. 3:29), etc.; and the permission of evil is for the purpose of developing these "members of the Body of Christ" and to furnish them the opportunity of sacrificing their little and redeemed all, in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice, and obedience in death, so with the Church, his "Bride"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully, by being "born from the dead," "born of the spirit"; as he there was highly exalted to the throne and highest favor ["right hand"] of God, so he has promised that his Church, his "Bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "the resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."—1 Cor. 15:42-44, 49.

### Everlasting Life May Be Obtained by all the Obedient in the Millennium

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium, the offer of eternal life upon the terms of the New Covenant, which will be sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel Age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of human nature—the same as Adam possessed as the earthly image of God, before his fall from grace into sin and death. And when at the close of the Millennial Age all the obedient of mankind shall have attained all that was lost in Adam and redeemed by Christ, —then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death—"destroyed from among the people."—Acts 3:23.

### "The Wages of Sin is Death" and Not Eternal Torment

But although there shall be no more death, neither sorrow nor crying, it will not be because the victors of the Millennial Age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; 7:16; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.:—

"The wages of sin is death."—Rom. 6:23.

"The soul that sinneth, it shall die."—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, death] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

### A PERFECT TRUST

O Blessed peace of a perfect trust,
My loving God, in thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be spent;
In thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but thine!

And e'en though disappointments come,
They, too, are best for me,
To wean me from a clam'ring world,
And lead me nearer thee.

O! blessed peace of a perfect trust
That looks away from all;
That sees they hand in everything,
In great events or small;

That hears thy voice—a Father's voice—
Directing for the best:—
O! blessed peace of a perfect trust,
A heart with thee at rest!

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love him—but God hath revealed them to us by his Spirit; the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:9, 10.

* This Scripture may be held to apply to our Lord Jesus Christ in his present and future condition, "highly exalted," "the express image of the Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27, "It is *manifest* that he [the Father] is excepted [in all comparisons—for he is the fountain from which all blessings proceed].

**Thieves in Paradise**

Luke 23:43.—This greatly misunderstood text explained in a recent issue of The Bible Students Monthly.

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**"Where Are the Dead?"**

This interesting sermon was published in a former issue of "BIBLE STUDENTS." The interest aroused and the great demand for copies of this sermon has surpassed all expectations. A sample copy will be mailed to any one free upon receipt of post card request.

# The King's Daughter, The Bride, The Lamb's Wife

*"The King's Daughter Is All Glorious Within; Her Clothing Is of Wrought Gold. She Shall Be Brought Unto the King in Raiment of Fine Needlework."—Psa. 45:13, 14.*

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His Elect Church is Scripturally portrayed. Whether it be the figure of the Captain and his Soldiers, the Shepherd and his Sheep, the Master and his Servants, the Head and the Body members, or the Bridegroom and the Bride, each illustration of our Lord's relationship to the church carries its own important lesson.

But surely none of them is more important or more beautiful than the one we are now considering—our Lord, the King's Son, highly exalted to Jehovah's right hand on the Throne, and the Church in glory, his Queen and joint-heir with him in his Millennial Kingdom soon to be established.

The study of these pictures of heavenly things is intended to lift the minds of the "new creation," God's spiritual sons, from things earthly and sensual to the things eternal, which eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love him supremely."—I Cor. 2, 9.

The preceeding verses of the Psalm describe the grandeur of the Heavenly Bridegroom—that in his earthly life he was fairer than the children of men; that Divine grace was poured from his lips, and that the Father, because of his faithfulness, greatly blessed and exalted him. Next it tells of the inauguration of his Millennial Kingdom at his second advent, when as the Mighty One he will come forth in glory and majesty, conquering Satan, sin and death.

We are assured that prosperity will attend and truth, mercy and righteousness will be established in the earth, even though it be accomplished by a great time of trouble. His arrows of Divine truth are represented as piercing all of his opponents to the heart, even as the Apostle's words on the Day of Pentecost pricked his hearers and cut them to the heart and led them to cry out, "What must we do to be saved!"

Thus will the people fall before the rising Kingdom of Righteousness. Every knee must bend and every tongue confess. All who will decline to do so under those favorable conditions of full knowledge will be utterly "destroyed from amongst the people." (Acts 3:23.) Then the declaration is made, "Thy throne, O God, is forever and ever; the scepter of thy Kingdom is a right scepter. God, thy God, hath anointed thee with the oil of gladness above thy fellows."

### "The Queen and the Gold of Ophir."

The picture is in the future. At the present time the Church is not the Queen, not the Bride, not in the glorious garments; she is merely the "espoused virgin," called to Brideship. At present she is in her body of humiliation, or "vile body," according to the statement of our Common Version. But she shall be "changed" in the First Resurrection, and thereafter be the "Glorious Body," the Glorious Bride. (Phil. 3:21.) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingle, who are not virgins at all. The testing time is not yet finished. It is not yet fully determined which, by faithfulness, will make their calling and election sure to a place in the Bride class, and which will constitute the virgins, her companions, that follow her—mentioned in verse 14.

We cannot wonder that some refuse to believe that so great an honor has been provided for the "elect" Church. It is almost too wonderful that this, which the Apostle terms "our high calling," and "our heavenly calling," is an invitation for us to step, not only out of sin, but from the earthly plane of being, a little lower than the angels, principalities and powers, to the divine nature. Yet here are the Apostle's words, and what else can we make of them? He tells us that God has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4.) It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a "little child"—"nothing doubting." Says St. Paul: "He who hath freely given us Christ, shall he not with him also freely give us all things?"

St. John assents, saying: "Beloved, now are we the sons of God (even in our imperfect condition), but it does not yet appear what we shall be (how glorious); but we know that when he shall appear we shall be like him, for we shall see him as he is." (I John 3:2.) To be with him, to share his glory, to be like him, who is the express image of the Father's person, is the highest possible conception we can have of the glorious things which God hath in reservation for them that love him supremely.

### Raiment of Fine Needlework.

Look again at the Queen and her glorious apparel. Notice the pure linen, clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members "children of wrath, even as others." Remember that by faith she accepted the merit of her Redeemer's sacrifice and thus she was reckonedly covered with his robe of righteousness, which the world saw not, but which the heavenly father regarded. Remember, that it was because of that robe covering her natural blemishes that she was permitted to consecrate herself and to become the espoused virgin of her Anointed Redeemer and prospectively his joint-heir in the Kingdom. How wonderful these steps of grace! Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the First Resurrection. Then and there perfected, it became actual. On the spirit plane she becomes righteous without spot, without blemish, a suitable companion and joint-heir for the great King of Glory.

But look more closely. Note that the robe of fine linen is beautifully embroidered — "fine needlework." This, too, must have significance. The embroidered figures represent the graces of the Spirit, meekness, gentleness, patience, long suffering, brotherly kindness, love. Ah, yes, the Queen indeed is all-glorious within and without. The power of the Lord will accomplish this. She is his workmanship, though not without her own willingness and co-operation. The Lord's operation upon her will be through his Word and by his Spirit; and in proportion as she yields herself thereto she is now being "changed from glory to glory," and, by the final change, will be perfected, glorified.

We noted a difference between the imputed robe which the betrothed wears now and the one which she will possess when changed—that the present one is Christ's imputed robe covering her blemishes, and that the glorious one of the future will be her own righteousness, "the righteousness of the saints." Let us notice also that there is an embroidery connected with them both. The robe that is now imputed to us has stamped upon it the gracious designs or patterns which our Lord would inculcate and which he assures us will be advantageous to us, pleasing to him and necessary to our future glory.

Our appreciation of our high calling, our faith in it, and our love for the heavenly Bridegroom and desire to be pleasing to him are the incentives to us, urging us to spend every hour, every moment possible, in the working out of the glorious embroidery designs stamped upon our robe. Each stitch must be taken carefully—painstakingly. Each feature of the outline must be carefully studied. The robe itself must be kept clean, spotless. Who is sufficient for these things? Surely only those truly betrothed to the heavenly King, and who love him with all their hearts, and who are waiting in faith and patience for his promised Second Coming to receive the Bride unto himself and to establish his Kingdom for the blessing and uplifting of the world!

### Adding to Faith.

St. Paul tells of this embroidery work and the adding of stitch to stitch in its development, saying: "Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us." (Rom. 5:3-5). St. Peter says: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperence, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:5-11).

When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the Holy Spirit, we ask ourselves, "Whose garment would be fit to wear in the presence of the Father and of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different. He allows us to practice upon our robe of imputed righteousness, but the new robe which he will give us as our own will be absolutely perfect, as well as glorious.

There will not be a flaw in the embroidery. How so? Because that glorious dress of perfect righteousness will be given only to those who have earnestly desired it, however short of it were their best endeavors. Inasmuch as their hearts were perfect, inasmuch as their endeavors were for perfection, the Lord will accept the heart and its endeavors, and grant that the new bodies shall possess to full perfection all these glorious traits and qualities which were the Bride's ideal and endeavor in her betrothed condition, when she practiced upon the imputed robe.

So in the Psalm under consideration; the Prophet says, "Hearken, O daughter and consider and incline thine ear." The world says, "Look, see, and be attracted by the things of this present time." The Lord says, "Hearken, consider that the present life, at the very most, is brief and that in the Lord's providence, under our call, we have an opportunity to sacrifice it and thus to gain the highest of all blessings in the eternal life of the future."

The "foolish virgins" do not hearken enough to the voice from heaven, to the words of Jesus, the Apostles and Prophets. They are more or less absorbed with the cares of this life, the deceitfulness of riches, and thus do not fully please the Lord, even though, because of loyalty to him, he will by and by give them a good portion. The "wise virgins," who will constitute the elect, the Bride in glory, do hearken, do consider and are guided by the counsel from on high, and press with vigor on in the narrow way of self-sacrifice, which leads to the Kingdom glory.

### The King Shall Desire Thy Beauty; He Is Thy Lord, Worship Him.

The Psalmist proceeds, "So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him." Ah! there is the thought. If we rightly admire the King; if we rightly appreciate the wonderful privileges granted us of being now his espoused, as under his loving protection and provision, and by and by his bride and joint-heir in glory; if we appreciate these things, surely all earthly things and interests will necessarily fade, because of their comparative insignificance. And these are the terms upon which the King will desire us as members of his glorious bride. He will not consign us to demons and eternal torment, if we fail to rightly appreciate this situation, and, while not repudiating his love and grace, give a portion of our love to our father's house and our own people, the world; but he will not choose us as members of his bride class, unless this condition of full consecration to him be the attitude of our hearts. Surely this is not unreasonable. Had we been called even from the ranks of the highest order of angels to be joint-heirs with the King of glory, the honor conferred would have been so great as to merit an undivided love, devotion. Surely, then, we, redeemed by his precious blood from our fallen, sinful state, and then invited to share his glory on the divine plane, should be so enthused, so filled with appreciation of the honor proffered, that we would gladly, willingly, voluntarily, lay aside every earthly weight and interest and strive with patience and loving devotion to attain the prize of the high calling set before us of joint-heirship with the King of kings and Lord of lords.


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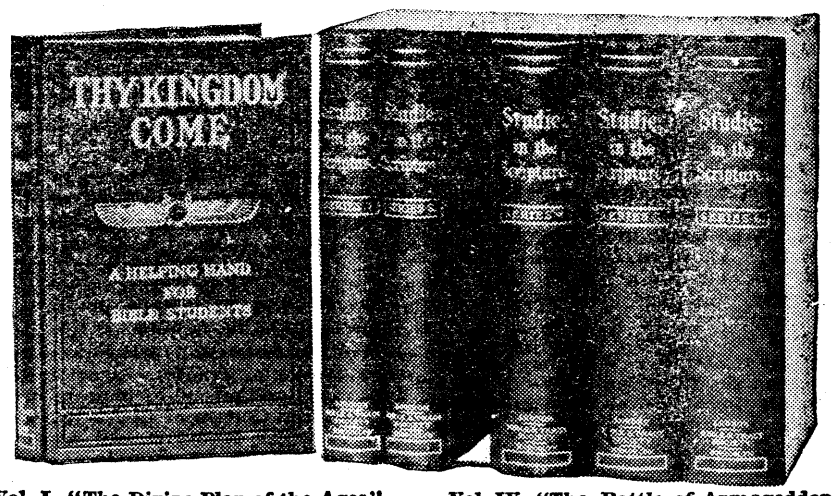


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# The Camel and the Needle's Eye

*"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."—Matt. 19:16.*

EN ROUTE toward Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of heaven," and he put his hands in blessing upon their heads.

From this we are not to understand that the Kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast, and such an impression respecting the Kingdom has thus resulted. On the contrary, no little children can get into the Kingdom. Only those who have the hearing of faith are even "called" to the Kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocence of childhood. Those who will be of the Kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father—of such like will be the inheritors of the Kingdom.

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children—must be like little children in guilelessness, faith, etc. But those who will be heirs of the Kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children could have hope of sharing with Christ in his Mediatorial Kingdom.

### The Young Nobleman's Test

On his journey our Lord was accosted by one who said, "Good Master, what good thing shall I do that I may have eternal life?" He had the right idea, namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question, for it brought forth the inspired answer, in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life. How utterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration—how little it could do toward filling the longing of our hearts, which yearn for eternal life!

### Didn't Love Neighbor as Himself

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why do you call me good?" Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, "Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, but honor thy father and thy mother and love thy neighbor as thyself." The young man replied, "All these things have I observed. What lack I yet?"

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish Law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldst be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and become my follower.

### Loss of Heaven Not Road to Torment

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if anyone in the world was seeking to be in harmony with the Divine arrangement he was that one. He came for the Master's approval, that he might hear him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable."

He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor—abjectly, sorrowfully so. When Jesus disclosed to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the Kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lession points out the same fact.

Let us not make the mistake made by some, and suppose that the young man who lived so honorable a life and failed to gain heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the Kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Messianic Kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the Kingdom honors which belong only to the elect. And the elect are those only who are gladly sacrificing their lives and their all to gain the great prize.

### Passing Through the Needle's Eye Not Impossible

Our Lord commented upon the matter to his disciples and added that the rich must have great difficulty in connection with their endeavor to enter the Kingdom. He said sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eyes than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the Scribes and the Pharisees. They replied, "Who, then, can get into the Kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the Kingdom at all if he rejected the rich.

In a word, no rich man can get into the Kingdom. He must give up everything to the Lord or else be barred from a place in the Kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.


### INTERESTING SERMONS

Some of the Interesting Topics published in other issues are as below.

"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

"Gathering the Lord's Jewels."
"Thurst in Thy Sickle."
"Open Letter to Adventist."

"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

"What Is the Soul?"
"Electing Kings."
"Do You Know?"

"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

"Calamities—Why Permitted."
"Pressing Toward the Mark."
"Christian Science Unscientific and Unchristian."

"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

"The Law of Retribution."
"Spiritism Is Demonism."
"Put Away All Filthiness."

"The Necessity for Messiah's Kingdom."
"Jonah in the Belly of Hell."
"What God Requires of Us."


# Flies in the Ointment

*"Go ye into all the world and preach the Gospel to every creature."—Mark 16:15, 16.*

THERE is wisdom in the Proverb which says that dead flies cause precious ointment to stink. This is particularly true in respect to the Bible. It is a precious ointment of sweet odor, but certain flies have gotten into it whose corruption have destroyed the perfume of the Divine records in the estimation of many—an intelligent and growing number. Some of these dead flies were mistranslations; some of them misinterpretations, and some of them, including the text, were interpolations—unauthorized additions to the Scriptures as originally written.

### Many Use Spurious Texts

All of the sixteenth chapter of Mark, from the ninth verse to the end, is now well known to all scholars as an addition made to what St. Mark wrote. It has been known for years to all Bible scholars that the two oldest Greek manuscripts known to the world end the Book of Mark with the preceding verse (8). And these two oldest manuscripts belong to the Fourth Century. Evidently, therefore, this addition to the Scriptures was made about four hundred years after St. Mark's death. Why the ministers of Christendom fail to inform the Christian public of what they all know or should know we do not here pretend to say. Why many of them use these spurious verses as texts to sermons without explaining that they are spurious is not for us to judge. We would say, however, that some use these verses because they suit their theories as no other verses in the Bible would do.

Some zealous Christians use this text as a club upon other Christians, claiming that if they are not baptized with water they will surely be damned, millions of them even claiming that it must be by an immersion in water. And by damned they mean eternally, everlastingly tormented by fireproof devils. They go further and make this spurious addition to God's Word the basis of the theory that the Church is responsible for the Christianization of the world, and that every heathen who does not believe and who is not baptized—some say, immersed—will be damned to eternal torture for their unbelief and lack of baptism. Thus this spurious statement dishonors God, antagonizes all sensible minds, and makes narrower and harder those who can and do believe.

### Ability to Drink Poison

Many Christian people have their faith shaken in respect to their own relationship to God because of the statements following this text—to the effect that all believers would have the power to cast out devils, to speak with new tongues, to handle serpents without injury, to drink deadly poison without injury, and to lay hands on the sick and cause recovery. Many worldly-minded people, reading these statements, declare them to be buncombe, or else that the Church of Christ has lost a power which it should still possess. And yet intelligent ministers quote these spurious words instead of informing the people that they are no part of God's Message and that they are not true. The Scriptures do teach that miracles of tongues, healings, etc., were permitted in the days of the Apostles for the purpose of establishing the infant Church. But it is true that such powers were communicated, according to the Scriptures, by the laying on of the Apostles' hands; and hence, as soon as the Apostles were dead and those upon whom they had laid their hands, and consecutively those who had received the Apostolic blessing and gifts of the holy Spirit were dead, all those miracles and healings naturally ceased, as St. Paul foretold.—I Cor. 13:8.

### "Let Him That Hath an Ear Hear" the Good News

While the Gospel is to be preached in every nation, it is not with a view to converting all of mankind, but, as many Scriptures show, as a witness to the world and for the selection from among the world of a "little flock" of saints—"called, chosen and faithful"—to constitute Messiah's associates in his Mediatorial Kingdom, which shortly is to bless humanity with glorious opportunities of knowledge and uplifting influences, which will restore the willing and obedient to full harmony with God, full release from sin and death, sorrow and pain, to life eternal as perfect men in a world-wide "Paradise restored."

The object and purpose of the Gospel everywhere—not to the Jew only, but to every people—can be easily demonstrated to all having faith in God. To claim that God intended the Gospel to convert the world, and to know that it has not done so, is to destroy faith in God and to destroy hope in respect to any glorious outcome to the Divine Plan of Salvation; for those who claim that God intended the preaching of the Gospel to accomplish the world's conversion must admit that it has accomplished no such purpose, and if God's plan has been a failure for eighteen centuries what hope could any one have that it ever would be a success?

On the contrary, however, the Scriptures declare that the purpose and object of the Gospel is to gather out an "elect" or select class from amongst humanity—to test and approve this "little flock" as to their willingness to follow in the footsteps of their Redeemer, and to glorify these by the power of the "First Resurrection" in the end of this Age, when the foreordained number shall have been selected. This, the proper view of the Gospel of Christ, is fully upheld and substantiated as true by the history of eighteen centuries. Thus we are seeing fulfilled the Divine Message through the Prophet, "My Word that has gone forth out of my mouth shall not return unto me void. It shall prosper in the thing whereto I sent it." It is sent to gather the elect and it will accomplish the Divine intention.

### When Sin and Death Will Cease

After the Gospel Message shall have selected the saints, and after God shall have glorified them as joint-heirs with Christ in his Kingdom, a totally different salvation will begin and operate along quite different lines! No longer will matters be left to the stammering tongues and to the dull and deaf ears and blinded eyes of the understanding! No longer will sin and death reign! No longer will darkness, ignorance and superstition cover the earth! On the contrary, then the Sun of Righteousness shall arise with healing in his beams. The whole earth shall be filled with the knowledge of the glory of God: The King shall reign in righteousness on the spirit plane and his Princes in all the earth.


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# The Bible Students Monthly

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Vol. IX. BROOKLYN, N. Y. No. 4


# The Necessity for Messiah's Kingdom

*"Times of Refreshing shall come from the Presence of the Lord, and He shall send Jesus Christ, who before was preached unto you."—Acts 3:19-21.*

RESPECTING two matters there can be no question:—

(1) That the early Church thoroughly believed in a Millennial Kingdom, hoped for it, prayed for it—"Thy Kingdom come; thy will be done on earth as it is done in heaven."

(2) It is equally certain that today the doctrine of the Millennium is tabooed as "out of date"—out of harmony with the views of the Higher Critics and Evolutionists, who are filling practically all the chairs in our colleges and the majority of the pulpits of Christendom.

What has led to this radical change on the part of the religious wise men of all denominations? Have they taken a step in advance or are they departing from the path—from the teachings of the inspired Word of God? That they have left the Word of God, that they make light of it, that they profess far more wisdom and ability than the writers of the Bible and a higher intellectual inspiration than they, is indisputable. The question for us is, Will Christians in considerable numbers follow these leaders away from God, away from all Divine revelation? Will we put our trust in literary princes who claim the right to instruct the world, not by Divine appointment or authority, but by virtue of their large amount of self-esteem?

The present day concept of the Church of Christ is that God planted it amongst men as leaven in a batch of dough with the intent that it should propagate itself until the entire mass would be leavened. But the Bible, apostolic concept of the Church's message is the very reverse of this—that it is planted in the world, not with a view to converting the world, but on the contrary to keep itself separate from the world and to draw to itself "As many as the Lord your God shall call" of the pure in heart—to sacrifice earthly interests for Divine interests, unto death, and later, by the First Resurrection, to enter into the heavenly glory of the Redeemer as his "Bride," his "Wife," his "Joint-Heir" in the Kingdom glory and the Kingdom work. And the work of that Kingdom is set forth to be the "blessing of all the families of the earth."

The two views are so radically opposite that none should confuse them in their minds. If one is right, the other is wrong. If one is Scriptural, the other is unscriptural. The safe, the proper, the right course is to go back and take up afresh the doctrine of the Millennium—the doctrine that the faithful of the Church now being tried and tested will constitute the glorious Kingdom of God's dear Son after their change from earthly to spirit conditions in the "First Resurrection" (I Corinthians xv, 42-44).

### The Laymen's Movement.

God bless the sincere-hearted connected with the Christian Endeavor and Epworth League and Students' Missionary League and the Laymen's Movement, all intent on "Storming the world for Jesus." We bear them witness that they have a zeal for God which we greatly admire and would encourage. But their zeal is "not according to knowledge," and is therefore considerably misdirected. To any one of logical mind, who will reason from statistics, the thought of converting the world by singing a few rousing hymns or holding a few enthusiastic meetings for the collection of money! money!! money!!! would be childish. We do not despise childishness. We have all had our share. But we all should say with the Apostle, "When I was a child, I spake as a child and understood as a child; but when I became a man I put away childish things" (I Corinthians xiii, 11).

"Christian people have been fooling themselves long enough!" Yes, it is as absolutely irrational to think of converting the world, as it is unscriptural to believe that God ever gave us that impossible commission. The United States Census reports show that there are twice as many heathen today as there were a century ago. The word heathen carries to many a very wrong impression. Many noble-hearted Christians have gone as missionaries to the heathen wholly unprepared for what they met—intelligent reasoning ability, etc. They found that the heathen were full of questions, logical questions, too, which they as Christians had never thought of, and which they were wholly unprepared to answer. Comparatively few of the missionaries are able to hold their own in argument with intelligent people in India, China and Japan. There is no hope of their converting those people. There is more danger of their losing their own faith in the Bible, because of their misapprehension of some of its teachings—respecting the mission of the Church, the hope of the Church and the hope of the world!

Missionaries are thus handicapped! Full of commendable zeal they leave our shores to tell the heathen that their forefathers have gone to eternal torment and that they are going there, too, unless they accept Christ. It is a rude awakening to be asked where hell is; and why God should have condemned them and their forefathers to such a horrible eternity; and how this could be true and yet he be a God of pity, compassion, Love; The heathen ask, Why the different denominations—the different theories of the terms of salvation—by Water, by Election, by Free Grace, by joining the Church, etc.? The missionary, wholly unable to answer the adult native, gathers children about him, starts a school and does all he is able, perhaps, to justify his presence in a foreign land—helping the sick and doing many other acts of kindness which are very commendable, whether from a religious or humanitarian standpoint.

### Preach the Gospel to All Nations.

Our Lord's instruction was that his people should preach the Gospel in all the world for a witness—not to convert all the world, but for a "witness" to all the world. The mission of the Gospel is to select the Kingdom class, a "little flock." The first opportunity to become members of this Royal Priesthood was offered to the Jews and, after the gathering of a remnant from them, and after their national rejection, the message was to go to the whole world irrespective of national lines, boundaries or language—anybody, everybody having the "hearing ear," was to be instructed respecting Christ and the opportunity of becoming his disciples by a full consecration of mind and body, time and talent, even unto death. These were to be promised the reward of a share in the First Resurrection, to be members of the Royal Priesthood which, during the Millennial Kingdom of Messiah, will bless all the remaining families of mankind—all the non-elect.

We are not complaining about the failure to convert the heathen! We are not faulting the missionaries! We are taking the Bible stand that all of God's purposes are being accomplished; that God's Word is accomplishing "that whereto it was sent" (Isaiah lv, 11); that it was not sent to convert the world, but to gather an "elect" sample or "first-fruits" from all nations (Revelation xiv, 4). Let civilizing influences continue in heathendom, as well as in Christendom. But let all Christians, missionaries and others, know assuredly that their labor is not in vain if they are seeking for the Lord's jewels to the best of their ability. I am in touch continually with laborers in India and Africa and well know that the pure Gospel of Christ is not greatly affecting their teeming millions. But the Gospel of the Kingdom is seeking out, blessing, sanctifying, happifying, encouraging some, here and there; some, who have ears of faith to hear, eyes of faith to see, and obedient hearts to obey the "call" to suffer with Christ and by and by to reign with him for the effectual blessing of all the families of the earth, by uplifting the willing out of their present conditions of sin and degradation and death.

### The Kingdom a Necessity.

We have shown the value and necessity for the doctrine of the Kingdom—that all Christians who would hold fast to their Bibles as a faith-anchor and who would make progress in their study of the Word and be co-laborers with God in the gathering of "the elect" need to see that the elect only are now called to be heirs of the Kingdom for which we pray, "Thy Kingdom come." They need to see that that Kingdom is God's provision for the future blessing of the non-elect. They need to see that the Bible does not teach, as many of them suppose, that the saints are called of God to sit in the heavenly balcony and look over at the non-elect in eternal anguish, and hear their cries.

Next let us note that the Kingdom itself is an absolute necessity for the world, according to the statistics of the worldly-wise. Many college professors and D. D.'s are inclined to speak glibly of the Second Coming of Christ being far in the future—"fifty thousand years yet," say some. But evidently these learned gentlemen have not used their educational advantages in connection with such statements. Any school boy can figure up what the population of the earth would be one thousand years from now, taking the present population as per the census at sixteen hundred millions and the ratio of increase as shown by the census reports at 8 per cent in ten years. The total would show 3,375,325,000,000 population for the year 2900 A. D.—more than 2,000 for each person now living.

What would humanity do if the earth were crowded to that extent? Where would the necessary food, fuel and clothing be found? Computing all the tillable portion of the earth at twenty-five million square miles or sixteen billion acres would give but one acre for the support of two hundred and ten people, or less than five square yards each. At the close of a second such period, 3900 A. D., at the same rate, there would be ten persons for each square foot of standing-room. In other words they would stand fifteen deep on each other's heads. What shall we think of the wisdom that tells us that the Millennium is fifty thousand years off? The answer is found in Isaiah's prophecy (xxix, 14).

Are we asked how the Millennium if at once introduced would avert the difficulties of the first statement, two hundred and ten people for each acre of the habitable earth? We reply that the Scriptures clearly intimate that the rapid increase of our race is associated with man's fallen condition; as our Creator declared to mother Eve after her disobedience, "I will greatly multiply thy sorrows and they conception" (Genesis iii, 16).

### The Earth Shall Yield Her Increase.

The Scriptures also intimate that with the return of humanity towards perfection the average increase will be less, and that eventually the human family will come to the condition where there will be neither marriage nor giving in marriage, and where sex conditions will be lost in a uniform standard of humanity embodying the qualities at present displayed in the two sexes. Further, God's promise for the Millennium is that under his blessing the earth will yield her increase and the waste places be reclaimed, springs breaking forth in deserts. Furthermore, recognizing the Divine power in connection with the matter we can readily see how vast continents can be raised in the Atlantic and in the Pacific Oceans. But aside from these miracles which properly enough could accompany the Millennial Kingdom of Christ, what can the world who ignore the Bible expect? In other words, what shall they expect who claim that the present order of things is to continue, saying, "All things continue as they were from the beginning of the world?" (II Peter iii, 4).

Some may inquire, What about the resurrection of the millions who have died? We reply that the world has been only gradually working up to its present dense population. The people living in the world for the past six thousand years, according to what we believe is reliable evidence, would number altogether about twenty thousand millilons. But more than twice that number could be buried in the State of Texas in separate graves and more than eight times that number could find standing room in Texas, as a school-boy with his pencil could readily demonstrate.

But we need not look a thousand years ahead. The world will find itself in great trouble very shortly unless the Kingdom be ushered in. Already there is a shortage of timber. What would be the condition of things one hundred years from now? Already our capitalists are buying up the coal deposits on speculation, realizing that its rapid consumption is making it more valuable every year. Already geologists are calculating the number of tons of coal not yet mined and telling us that with the present average of increase in the consumption of coal the entire supply of the world will be exhausted in less than two hundred years. What will be the price of coal as the vanishing point is neared, and how will mankind do without it, and without wood for fuel unless the Millennium come promptly with its miraculous provisions?—the taking of fuel from our atmosphere, and from water, by methods which will, no doubt, be simple, when mankind come to understand them fully, but which at present are so expensive as to be of little service.

Other scientific men have been studying the increase of insanity and telling us that increase in this direction is terrific. Some have estimated that in less than two hundred years the entire world, at the present rate, will be insane. How opportune it would be for the Millennial Kingdom of the great Life-Giver to be ushered in with its uplifting influences, mental, moral and physical!

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## "WITHIN THE LAW."

"I have listened to nearly all the great preachers of the world, but I never heard from any one of them so powerful a sermon as was preached to me in 'Within the Law.' It was an eye-opener, a soul-rouser, a heart-warmer! It made you feel good; it made you feel bad; it threw you down to the bottom of the abyss, it lifted you to the glorious heights; it made you cry, it made you shout for joy.

"Poor humanity, what a hard time you have had of it down through the long, sad, weary ages! How your saviors have crucified you, how your governments and laws have robbed and oppressed you; how your institutions, professions, sanctities, have bled you, brutalized you, degraded and damned you! You are still very sad and miserable, after thousands of years of honest struggle for uplift and progress. Squalor, wretchedness, degradation, almost despair, are written very plainly in your looks and still more plainly in your deeds.

### Hypocrisy and Greed.

"Yes, you have had a hard time of it. It is because the whole fabric of Society, the whole machinery of State, of Business, of Politics, of the Law, has been dominated by the spirit of the twin-devils of Hypocrisy and Greed.

"The politicians and statesmen have been talking of reform; the legal gentlemen have been shouting about justice; the preachers have been bombarding their congregations with beautiful platitudes on Heaven and the rapture of the saints; and all the while the canker of Greed and Indifference to the great Natural Law of Right, which should ever prevail between man and man, has been eating away at the heart of human joy and human good.

"If Richard Gilder can but make his millions he does not care a continental what becomes of Mary Turner and Helen Morris.

"If Inspector Burke can only 'convict' somebody, he doesn't care the toss of a copper whether the person convicted is guilty or innocent.

### The Main Thing.

"If you can only get wealth and power, it makes no difference how you get them, they will make you a 'big one,' and that is the main thing.

"If you are only 'orthodox' in religion, then a fig for such idle questions as 'Is this orthodoxy true or false? Does it emancipate and uplift the mind or enslave and degrade it? Is it a blessing or a curse?'

"If the outside of things is all right no matter about the inside. Keep up the Appearances. Make a good bluff. Be a hypocrite, and act your part so damnably fine that no one will be able to 'catch on' to the game.

"It is a wide-reaching, lynx-eyed, all-searching, remorseless inquisition, that drags out into the light of day, and mercilessly flays, the double-dealing, insincerity and cold-blooded selfishness and brutality of institutional society.

### "Livery of Heaven."

"It shows us what a terrible thing it is for a man to forget the right of his fellowmen. It makes us feel how supremely necessary it is that we should all feel a loving interest in one another, and be willing—gladly, joyfully willing—to find our happiness in the happiness of others, if possible, in the happiness of all. It makes us ashamed of the shark-toothed greed which gloats over the gain that involves the misery and ruin of other human beings. It makes us hate with all our heart the suave, oily, decorous hypocrisy that prates of good while it is working evil, and that in its flawless livery of heaven is doing what it can to turn earth into a hell.

"Is it not about time that those 'in authority' had taken off their masks and looked their fellows squarely in the face? Isn't it about time that we had begun to love simple truth, and to love one another more than we love place, and power, and gold? Isn't it high time we had come to the conclusion that there is nothing holier than human love and happiness, just as there is nothing unholier than the brutal selfishness or spic-and-span hypocrisy which would sacrifice these things to their personal upbuilding?"—Rev. T. B. Gregory in *New York American*.

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**On the shore of the Sea of Galilee, where Jesus broiled some fish one fine morning upwards of 1900 years ago, a sardine canning factory is planned.**

# THE GOLDEN AGE IS NOW DAWNING

*"He that sat upon the Throne said, Behold, I make all things new."*—Rev. 21:5.

THE promise of a New Day has long been before God's people—in the Bible. It was hinted to our first parents, six thousand years ago, that eventually the Seed of the woman should bruise the Serpent's head. This, interpreted, is understood to mean that the power of Satan will be crushed, and mankind will be delivered from the reign of Sin and Death which has prevailed since the disobedience in Eden.

A second promise, still more explicit, made by God to Abraham of old, says, "In thy Seed shall all the families of the earth be blessed." For centuries Abraham's posterity waited for the Messiah of promise, with the anticipation that He would use them in connection with His work of blessing all peoples. The Prophets of Israel foretold the coming King of the line of David—that He should be a great Priest, a reigning Priest, after the order of Melchizedec. To Him "every knee shall bow and every tongue confess," and through Him a blessing will extend to all nations as "a feast of fat things full of marrow, and wines on the lees."—Isaiah 45:23; 25:6.

Even the disciples of Jesus, who recognized Him as the "Sent of God," were disappointed that His glorious Kingdom, of which He spoke, was not immediately revealed, and that in answer to their question he declared, "It is not for you to know the times and the seasons which the Father hath put in His own Power." Still the prophecies respecting Messiah's Kingdom were repeated and amplified in the parables of Jesus, in the teachings of His Apostles, and finally and graphically, in the last Book of the Bible, in the Revelation which Jesus gave the Church through St. John.

Our text is a quotation from this Revelation, respecting the Kingdom of Messiah. Through it God is to wipe away all tears from off all faces; and the King of kings and Lord of lords, whom Jehovah has established as the great Messiah, assures us that He Himself will "make all things new."

Even the heathen poets sang of the Golden Age to come—quite probably borrowing their thought from the Hebrew Scriptures and quite probably realizing in some measure that a gracious God would not forever permit a reign of Sin and Death, but would somehow, some time, and through some agent, bring to earth blessings to supplant the curse.

### "Arise, Look Around Thee."

After all these centuries of waiting and hoping and praying, "Thy Kingdom come; Thy will be done on earth, as in Heaven," God's people to-day are more and more awakening to a realization of the fact that we are living in the very dawn of the glorious Epoch for which all have waited, prayed and hoped. These blessings have come down like a gentle shower, so quietly that we can scarcely realize that the earth has entered upon the foretold Times of Refreshing and Restitution mentioned by St. Peter.—Acts 3:19-21.

Many are still asleep. Some are confused, and know not to what the blessings should be attributed. Having lost faith in the Bible and its promises, many are seeking a solution of the wonderful things of our day along the lines of evolution, claiming that a Nature god operates by blind force, under a law of the survival of the fittest. Surely they overlook the fact that there were great characters in the past with whom few of the present day may be compared—such as Shakespeare, Bacon, Socrates, Plato, St. Paul, King Solomon, King David the poet, Job, Moses, etc.

A far better explanation is furnished us in the Bible. It explains that the wonders of to-day are the foregleams of Messiah's Kingdom and its blessings, the foregleams of the Golden Age. It explains that we are in the Day of Jehovah's Preparation for the Kingdom of His Son. We have the numerous Scriptural declarations pointing to the end of this Age and the dawning of a new Age, and assuring us that at this time many would run to and fro, knowledge should be increased, and the wise should understand.—Dan. 12:1-10.

### "In the Time of the End."

This prophecy of Daniel is worthy of careful note, not only because Daniel was a Prophet greatly beloved by the Lord, but because Jesus, the Redeemer, specially quoted a portion of this prophecy, and thus attested its genuineness. The many running to and fro could seemingly refer to nothing else than the wonderful traveling which is a feature of our day and no other.

In no other time was running to and fro a possibility to any extent. It is less than a century since the first crude locomotive was built. It is only one hundred and six years since the first steamboat by Fulton was tried. It might be said that there was no opportunity for running to and fro until within the past fifty years. Now, the world is gridironed with rails. Now, the ocean voyage of four months is cut down practically to as many days by mammoth vessels carrying three thousand to four thousand at a time.

Who knew, at the time of Daniel's prophecy, of these wonderful facilities for running to and fro? Who knew that these facilities would be so generally used in this our day? Only the Almighty! And He gave this as one of the particular signs of the ending of the present Age—the dawning of the New Dispensation—the long-promised Messianic Kingdom.

Look also at the second proof furnished us by this Prophet—the increase of knowledge. Who would ever have dreamed, a century ago, of conditions as they are at this moment—when practically every human being in civilized lands, from ten years old and upward, is able to read and write? Who would have dreamed of such persistency to fulfil the prophecy as would lead to laws of compulsory education in all civilized lands? Verily, the increase of knowledge is a positive proof of the inspiration of Daniel's prophecy, and equally proves that the New Age is dawning, and that we are now in the day of God's preparation for it.

The next statement of the Prophet Daniel is that the wise of God's people shall understand. And now, in the appropriate time, all over the world, classes of Bible students are coming together, regardless of denominational lines, to study the Heavenly Father's Word. And true to the prophecy, the wise, trimming their Bible lamps and being well supplied with the oil of the Holy Spirit, are receiving light—are understanding the things kept secret from past ages and generations.

"The mystery of God shall be finished" is another of the promises of the Bible respecting the present time; and surely it is having fulfilment! Not all are yet awake. But the joy of those who are awake, and their singing of the song of Moses and the Lamb, tend more and more to awaken all the virgin class.

One more token of the end of this Age and the dawning of the New Age: God declared to the Prophet Daniel that "There shall be a time of trouble such as never was since there was a nation." Let us not especially dwell on this sad feature. Let us regret that unpreparedness for God's mercies and blessings makes necessary a great day of trouble, to prepare the hearts of men for the blessings God is about to pour upon them.

The Redeemer mentioned the present time, and the Time of Trouble which we see looming up on every hand and threatening the very foundations of society—political, social and religious. He bade His followers rejoice even amidst the trouble, because it marks the Day of deliverance from the power of Sin and Death. He said, "When these things begin to come to pass, then look up, and lift up your heads and rejoice, knowing that your deliverance draweth nigh."—Luke 21:28.

### Knowledge of God's Glory.

The Bible declares that a prominent feature connected with the New Age will be the binding of Satan, the Prince of Darkness, the father of lies, who has been deceiving poor humanity for these six thousand years. Continually he has been misrepresenting God's character and Plan so as to turn humanity away from God in fear and distrust. Thus he has blinded their minds to God's glorious goodness, which, to His people, is now shining clearly, in the personal character of our Redeemer and in the promises of the Bible.

Every preparation is being made for the dissemination of knowledge world-wide. Telegraph wires and cables connect the civilized world, and now additionally the wireless telegraphy; and the later improvements upon this means of communication seem destined to bring it shortly to a plane of world-wide economy and usefulness. The printing-press is one of the most wonderful preparations of God for the general dissemination of knowledge. And already the world is learning that many of the things considered absolute certainties by our forefathers are really absurdities. Amongst others are the various creeds which we and other civilised peoples have worshiped as idols—idols which have seriously misrepresented the character of our Heavenly Father.

In agriculture other wonders are being performed, fulfilling the Scriptures, and seeming, in the light of the past, almost as miracles. Vast areas of wilderness and arid lands are being fertilised. Artesian wells are fulfilling the prophecy of springs coming forth from the desert. The promise of the Lord through the Prophet, that the earth should yield her increase, is also being fulfilled. New varieties of wheat, of oats, of cotton, etc., are being discovered, and the yield is being multiplied. At the same time the quality is being advanced. Fruits and vegetables are reaching a perfection not dreamed of even twenty-five years ago.

The same Divine providence which has lifted the veil before the eyes of mechanics has also lifted the veil before the eyes of agriculturists, and Mr. Burbank is giving the world wonderful lessons in agriculture and horticulture. These blessings of our day are none the less wonderful because they are coming in a seemingly natural way. If once we expected these things to be fulfilled in a miraculous manner, it was because we forgot that

"God moves in a mysterious way
His wonders to perform."

Everything in nature is really a miracle until we come to understand it, and then it is no less a wonder, but merely seems less so because commonplace and usual.

### "Send Out Thy Light."

While we have been singing, "Send Out Thy Light and Truth, O Lord," perhaps comparatively few who sang have appreciated the fact that, while we were asking, God was fulfilling our request, not only along spiritual lines, but also along natural lines. The increase of light, knowledge, understanding, appreciation of God's Word, has merely been keeping pace with the natural light.

Think of it! even fifty years ago the making of tallow candles was an industry in nearly one-half the homes of humanity! Only then did petroleum begin to enlighten the world. Then came coal gas; and now this is rapidly giving way to the electric light, in which one form after another is increasing its usefulness and cheapness. Indeed, when we speak of electricity we are speaking of one of the wonders of the world, of which we understand so little. It would appear as though the Lord has in this hidden treasures of wisdom, power and blessing.

Already the hours of labor are greatly decreased. Already time for study, improvement and pleasure is at our disposal. And yet we are only in the infancy of these blessings. We are only nearing the dawn of that glorious Day when sin and sorrow shall pass away forever.

At one time we might have feared that the rapid increase in the consumption of coal would soon leave the world destitute of fuel. Statisticians declare that the supply of the whole earth at the present rate of consumption and increase will be exhausted in less than two centuries. But we need not fear. A better means of comfort, than by the drudgery of our fellow-creatures in the bowels of the earth, will undoubtedly be provided by the great King of kings, who has undertaken by His Kingdom to bring to our race blessings, instead of the curse under which we have labored six thousand years—six great Days.

How He will do it is, of course, a mystery. Nevertheless, we do know that in the water which is so abundant and in the air which we breathe there are elements of combustion far more than sufficient for every need. Man needs the key of knowledge on this subject, and it will doubtless be furnished by the Lord in the very same way that He has already given us the key to our other blessings which are preparing for the perfectness of His Millennial Kingdom.

### Forgiveness, Reconciliation, Peace.

But Messiah's Kingdom will be much more than a beneficent Reign giving mankind temporal blessings and knowledge. In connection with the knowledge of God, the way of reconciliation will be paved for the sinner. He who redeemed the world with the sacrifice of His own life is to be the great Mediator between God and men. Forgiveness of sins and help out of the weaknesses of the fall are the glorious promises of the Scriptures.

Inherited weaknesses, surrounding temptations and ignorance of God, undoubtedly have more to do with the reign of Sin in the world than any real preference for sin on the part of the majority. When temptation to sin shall have been removed, when Satan shall be bound, when the True Light shall shine, when God's true character shall have been manifested, when His loving pity for the race shall have been demonstrated, we have every reason to suppose that then the majority of mankind will be glad to return to the Father's House, to serve Him with true contrition of heart and loyalty. We are fully content, however, with the Scriptural proposition that when the light of that glorious Day shall bring blessings to every member of our race, the inexorable law will be that whoever loves sin shall perish in the Second Death, without hope of recovery.

**WHERE ARE THE DEAD?**

This article was published in Vol. 1, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 13 Hicks Street, Brooklyn, N. Y.

# What God Requires of Us

*"What doth thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"—Micah 6:8.*

ARE the words of this text true? Is it possible that the true religion of the Bible demands nothing more of us than is expressed in this text? What about the Jewish Law? What about its sin-offering, its burnt-offering, its thank-offerings? What about the ten commandments? What about the digest of those commandments approved by our Lord Jesus, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength; and thou shalt love thy neighbor as thyself"? What about Church attendance? What about our responsibilities to our families? To the Church? To the poor? What about study of the Bible to know God's will? What about our responsibility for the heathen? What about baptism and the Lord's supper?

Indirectly, dear brethren, all the matters included in our questions and many more are included incidentally in the provisions of our text. Sometimes a whole sermon is preached in a few words. No one will dispute the reasonableness of the Divine requirement as stated in our text. Our Creator could not justly or with self-respect ask less than this of his creatures who would enjoy his favor. The interests of all demand that these principles should be required of every creature permitted the enjoyment of Divine favor to the extent of eternal life. Whoever fails to come up to these conditions would thus evidence his unworthiness of life eternal; his prolonged existence would merely be a prospering of sin and a menace to the happiness and righteousness of others.

But now let us see the scope of this Divine requirement, whose justice we have already acknowledged. We note the natural division of our text into three parts:

(1) Doing justly;
(2) Loving mercy;
(3) Walking humbly.

The requirement of justice in all our dealings with our fellows, commends itself to every rational mind. It includes the whole Law of God. A brief statement of that Law which had our Lord's approval reads, Thou shalt love the Lord thy God with all thy heart and all thy mind, all thy being and all thy strength; and thou shalt love thy neighbor as thyself. On these two propositions hang all the Law and the Prophets. It is but just that we should recognize our Creator as first; that we should glorify the One who gave us our being and all the blessings that come therewith; that we should be obedient to his righteous requirements that make for our own happiness and that of others. It is also but right that we should recognize the rights of others, as we would have them recognize our rights. The Golden Rule is the barest of justice. Not a hair's breadth less would come within the requirements of our text, Do Justly. "Come, then, let us reason together": How many of us do justly in all of life's affairs—in our relationship to our God and to our neighbor?

Begin at home. Let each one criticise his words and his deeds toward his parents; toward his children; toward his brothers; toward his sisters; toward husband; toward wife. Do we in all of our relationships of life treat these who are so near and so dear to us according to the standards of justice, according to the Golden Rule? Do we do toward them as we would have them do toward us? If not, after making a beginning with the Lord, striving to render to him our homage and obedience, let us closely scrutinize every word, every act of the home life and see to what extent these can be improved upon and made more nearly just. The majority of people, we feel sure, will be surprised to know how unjust they have been toward those who are of the very nearest and dearest of fleshly relationships.

Follow the matter up and consider the justice or injustice of your words and deeds in daily life with your neighbors and daily associates. Do you invariably speak to them in the same words and with the same tone and gesture that you would approve if they were in your place and you in theirs? In matters of business do you drive a closer bargain with them than you would think just for them to make with you? Or, on the other hand, do you ask of them higher prices for the services or materials you furnish them than you would consider just and right if you were the purchaser and they the venders? Do you watch your chickens that they do not commit depredations upon your neighbor's garden as carefully as you would wish your neighbor to watch his chickens as respects your garden, if you had one? Do you blow no more tobacco smoke in the face of your neighbor than you would like to have him blow in your face? Are you as careful about wiping your feet when entering his house as you would like him to be when entering your house? Do you treat all men, women, children and animals as kindly, as gently, as properly every way as you think would be just and right if you were in their place and they in yours? Do you speak as kindly of your neighbors as you would have them speak of you? Or do you hold up their imperfections to ridicule, as you would not like to have them hold up yours? Do you guard your tongue so that you speak only things you would think proper for your neighbor to speak respecting you, if you changed places?

### Simple Justice—Nothing More.

Do you not begin to see, dear friends, that what God requires of us is much beyond what the majority have been rendering? Do you stand appalled and tell me that it would be impossible to live fully up to that standard? I agree with you. And St. Paul agrees, saying, "We cannot do the things which we would." The Scriptures again agree and declare "There is none righteous, no, not one. All have sinned and come short of the glory of God."

What shall we do? Shall we say that because we are unable to live up to our own conceptions and standards of justice we will make no attempt to do so, but abandon those standards entirely? God forbid. We are weak enough and imperfect enough as it is. To ignore our best ideals of justice would be to take off all the brakes and permit the downward tendencies of our depraved natures to go rapidly from bad to worse—to carry us further and further from God and the standards of character which he approves.

### What Would Be the Use?

Suppose we do our very best daily to measure up to our highest conceptions of our God-given ideals and standards, would God accept of this and count us worthy of his favor and of eternal life? Surely not. The Law of the Lord is perfect. Justice is Justice. Not the hearer of a law, not the well-wishing, receives the reward, but the doer, the obedient! Here, then, we find ourselves in difficulty. With our hearts, our minds, we approve God's Law and desire to be obedient to him, but find, as St. Paul says, that many things we wish to do we fail to accomplish; and many of the things we do not wish to do we cannot avoid. "We cannot do the things that we would." We approve the excellent demands of God's Law. We disapprove the imperfections of our own flesh. Like St. Paul, we cry out, "O wretched man that I am! who shall deliver me from this dead body?"—this body that is imperfect through inherited sin and weaknesses? With our minds we serve God's Law and approve it; but with our bodies we come short. What is our hope? How shall we be delivered? Can we prevail upon God to change the reasonable requirement of our text so that it shall read, What doth God require of me but to will justly and do imperfectly? We cannot hope for such a change in the Divine Law. Are we then hopeless as respects Divine approval and eternal life? (Romans vii, 17-24.)


## The Hope of Immortality

**This subject which has been so misunderstood, is convincingly and Scripturally treated**

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### The Gift of God Is Eternal Life.

In our moment of perplexity we hear God's message "speaking peace through Jesus Christ our Lord." The message of peace is that what we could not do for ourselves in the way of lifting ourselves up to Divine approval God has provided shall be done for us through our Lord Jesus Christ. Our failure to keep the Law marks us as unworthy of eternal life, and worthy of the wages of sin—not eternal torment, but death. God in mercy concluded to offer us eternal life as a gift—because of our not actually meriting it under his legal requirements. Thus we read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans vi, 23). What we could not obtain legally under the Divine requirements God proffers to us as a gift. But the gift is a conditional one as expressed in the words, "through Jesus Christ our Lord." Only those who accept Jesus Christ as "the Way, the Truth, and the Life" may have God's gift of eternal life. Hence it will be seen that it is wholly a mistake to suppose that the heathen at home or abroad can get eternal life, the gift of God, in ignorance of Christ. All the Scriptures confirm this and declare not only that we cannot save ourselves by obedience to the terms of God's Law, but that "there is none other name under heaven given among men, whereby we must be saved"—through faith in his name—through faith in his blood (Acts iv, 12).

But how is this done justly? and, why does God so limit his gift of eternal life?

God's Law represents himself and cannot change. He cannot require less than perfection. To do so would be to fill the Universe to all eternity with depraved and imperfect beings. God has a higher plan than this and declares, "As the heavens are higher than the earth, so are my ways higher than your ways" (Isaiah 55:9). He explains that his ultimate purpose is that there shall be no imperfect creature in all his Universe. All whose hearts are loyal to him and the principles of his government shall be perfected, and all others shall be destroyed in the Second Death. Thus, eventually, every knee shall bow and every tongue confess to the glory of God. Then every creature which is in heaven, and on the earth, and such as have been under the earth, shall be heard, saying, Blessing, and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever (Revelation v, 13).

### You Are Bought With a Price.

Possibly God could have arranged some other way of dealing with sin and sinners which would not have required the death of Jesus as the Ransom price, the purchase price, the redemption price for sinners. But the fact that this method was adopted by our great Creator assures us that no other method would have been so wise, so just, so beneficial. No other method would have so fully demonstrated God's Wisdom, Justice, Love and Power.

In brief, then, God's arrangement is that all of his human creatures shall have opportunity of full return to harmony with himself, provided they wish to do so, provided their hearts, their wills, are fully responsive to the letter and spirit of his Law—the requirements set forth in our text. God has provided in Jesus for the satisfaction of Divine Justice as respects all of the condemned race who desire to return to his favor.

We agree with all the orthodox creeds of Christendom that only repentance from sin and an endeavor to put it away from our thoughts and words and deeds, combined with faith in the Redeemer's sacrifice and a full consecration of heart and life to do the Father's will—nothing short of this attainment will gain the salvation which God is now holding out to mankind. To such the Apostle explains that the righteousness, the full demands of the Law of God, his full requirement, "is fulfilled in us who are walking not after the flesh, but after the Spirit" (Romans viii, 4). From the moment of our consecration and begetting of the holy Spirit God deals with this class as with sons. He trains them in the School of Christ, disciplining, chastening, proving them, testing the sincerity of their consecration vows and the loyalty of their hearts. To those who prove faithful the great reward is promised—glory, honor, immortality, joint-heirship with the Lord Jesus Christ in his Millennial Kingdom and its work of blessing all the families of the earth (Galatians iii, 29; Revelation iii, 21).

Our disagreement with all "orthodox creeds" is in respect to what shall be done with the unsaintly—with those who do not present themselves to God and who are not begotten again of the holy Spirit. Our creeds of the dark ages misrepresented the teachings of the Bible in respect to these and told us that they are all to be consigned for hundreds or thousands of years to Purgatory or for all eternity in hell torment. Not such is the teaching of God's Word, but the very reverse, as we have previously shown. The Scriptures do not declare, In thee and in thy Seed shall all the families of the earth be damned; but the reverse of this—that they shall all be blessed. All the sin-blind eyes shall be opened. All the deaf ears of ignorance shall be unstopped. For the blessed thousand years of Christ's reign the world's uplifting or resurrection will proceed, while the knowledge of the glory of God shall fill the whole earth. The angels on the plains of Bethlehem did not declare to the shepherds, Fear greatly! for behold, we bring you bad tidings of great misery which shall be unto all people. Their message was the reverse of this: "Fear not; behold, we bring you good tidings of great joy which shall be unto all people" (Luke ii, 10). God who had a "due time" for calling natural Israel and who had also a "due time" for calling spiritual Israel, has a "due time" for making known the riches of his grace to the non-elect world of mankind. And the "elect" of spiritual Israel and of natural Israel are to be the channels of this Divine grace and mercy, which, during the Messianic Kingdom, will flow as a river of salvation to which all mankind will be invited to come and drink freely.


EVERY THINKING
CHRISTIAN
SHOULD READ

# PASTOR RUSSELL'S BOOKS

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**Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:**

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

**The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, No. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, viz., $6.30 prepaid.**

# Significance of Ordination Of Christian Ministers

## PASTOR RUSSELL'S REPLY TO CRITICS

BELIEVING the following letter from Pastor Russell to a friend in British West Indies would be of interest to our readers, who may have come in contact with some of the slanders offered by opponents, we have asked permission to reproduce it in these columns. This letter was published in the newspapers of Trinidad, as follows:

"Mr. E. J. COWARD,

"Port-of-Spain, Trinidad, B. W. I.

"Dear Brother in Christ: Yours of October 3d is before me. Thanks for its clippings from the *Gazette* and the *Evangelical Christian*.

"I am quite familiar with the slanderous screed issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered suit against Rev. Ross under the *criminal act*, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he called up an English precedent, in which it was held that criminal libel would operate in a case only where the jury felt sure that there was danger of rioting or violence. As there was no danger that either I or my friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. The Bible authorizes a defense of the Truth only. We are not to smite the brethren. Whoever undertakes an attack upon any Christian minister's reputation violates the Master's commands, and puts himself on the side of the Adversary. A lying spirit is sure to be a boomerang.

"As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work—Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six years' course in their grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

"Additionally I remind you of the many translations of the Bible now extant—all of them very good. I have all of these and find them useful in comparison in the study of any text—one sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study and found that I have thirty-two.

"As respects my business dealings, I need not remind you that American Courts are very strict, and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in haling me into Court. You have my assurance, dear Brother, that I do not owe any man on earth a penny, and that I have never taken a penny from anyone unjustly. On the contrary, as you know, I have spent several small fortunes in seeking to do good to my fellowmen—in helping them to a better understanding of God and the Bible. Having once been an infidel myself, and having subsequently found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light."

I need not tell you how absurdly untrue Rev. Ross' statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters—how few who would read the Rev. Ross' statements would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists—not by Methodists, Presbyterians, Lutherans, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! Would a Roman Catholic recognize his ordination? Of course not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from their standpoint!

But ordination from my standpoint, the Bible standpoint, the standpoint of an increasing number of Bible students all the world over, is different. It is a Divine ordination. But our Baptist friends and our Methodist friends would say that they, also, recognize Bible ordination, that they are not merely dependent upon each other. But we challenge them to prove that they ever had a Divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

True, Catholics and Episcopalians are different and do recognize a Divine ordination. They claim that Jesus ordained His Twelve Apostles and that these have successors in the Bishops, who are styled 'apostolic bishops,' and under the theory of 'apostolic succession' have the same power as the original Twelve Apostles to ordain and to teach. Bible students believe that they err in this claim and that the doctrine of 'apostolic succession' is unscriptural. The Bible recognizes only Twelve Apostles. More than that, the Bible denounces all apostolic bishops as being in error. Referring to them, Jesus said that they claimed to be apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody.

What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible?

We answer that God's ordination, or authorization, of any man to preach is by the impartation of the Holy Spirit to him. Whoever has received the Holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the Holy Spirit has no Divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

What is the secret of the opposition and slander that is being raised up against me and against all who, like me, are Bible students? It is malice, hatred, envy, strife, on the part of those who are still hugging the nonsense of the Dark Ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that I am responsible for their smaller congregations and small collections. But not so. The real difficulty with them is that the people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of Divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. That is the real difficulty.

While my work does not, indeed, help to build up any of the sects of Christendom, it is helping to establish Christian people in a true faith in God and in the Bible. It is giving them a firm foundation and an intelligent understanding such as they had prayed for and hoped for before, but never found. This is not because of great ability on my part, nor on the part of my associates, but because God's time has come for blessing Bible study in the light of present-day opportunities. It is as Jesus promised—the Wise Virgin class of Christian people, who 'trim their lamps'—study the Bible—find it to shine out brightly and to point them to the new Age of blessing under Messiah's Kingdom.

"If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and His Word. So persecuted they the saints and prophets of the past—even the Master Himself. And as for how I got my education—it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to please Rev. Ross and others of his type, who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were 'ignorant and unlearned men.' If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway.

"Very truly your servant in the Lord,
"C. T. RUSSELL."

# PRAYERS FOR KINGS AND GOVERNMENTS

*"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty."*—1 Tim. 2:1, 2.

THE Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12.) They inform us in an indirect way that the world cannot realize that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8, 9; John 14:30); that the Lord will not set up His Kingdom of righteousness *until His appointed time*. When that time shall come, all kings and priests and peoples shall serve and obey Him. (Daniel 7:27.) His reign will be the one that will be the "desire of all nations."

But in the meantime, the Bible gives us to understand, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44.) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen men battling for rights. Sometimes they have been defeated, and sometimes victorious—as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, *policy* rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only *one* king or *one* nation been permitted to experiment with the race, we would not have known whether or not *other* nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of India and South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries they show that selfishness dominates.

### Power Used for Selfish Purposes.

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way—taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted on a commercial basis. And these very peoples who have more or less taken advantage of others in their extremity and need, and those peoples who have been taken advantage of by fear, will all learn a good lesson from this experience.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered through injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The Messiah, are not told to say, "These kingdoms are not doing well, and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

### Sympathy for Those In Authority.

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a Herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not be for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but to pray blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1, 2.) We would be glad if there were peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart vicious or evil-intentioned. Perhaps they are trying to do to the best of their knowledge what would be the best for all. We believe that most of the monarchs of Europe did not really wish to pull the people into war.

### Present Day Blessings.

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department, that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the young, and of the hospital systems, are doing a great work.

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done to-day—the great buildings, bridges and other wonderful improvements—we say, "What is man! Surely a wonderful piece of Divine mechanism! What things he can do, even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

# MEN DARE TO THINK NOW!

The former associate editor of a well-known journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of a volume setting forth plainly an entirely different program of the Almighty God. After reading the book a great burden was lifted from his mind and he then said:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?

### More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings."

For other information, see foot of page 3.

IF THIS ISSUE APPEALS TO YOU SEND IT TO A FRIEND, OR SEND US THE NAME AND ADDRESS AND WE WILL MAIL A COPY FOR YOU--FREE.

WAR EXTRA

# The Bible Students Monthly

Vol. IX. BROOKLYN, N. Y. No. 5

### PRAISES PRESIDENT WILSON

Concerning President Wilson's memorable address before the United States Senate advocating Universal Peace, the following telegram was dispatched to Mr. Wilson by J. F. Rutherford, President of the Watch Tower Bible Society and the I.B.S.A.:

"President Wilson,
"Washington, D. C.

"If Pastor Russell were living he would in behalf of himself and fifteen million supporters congratulate you for your brave and noble declarations for peace. As his successor in office, I extend congratulations, assuring you of our deep sympathy for lasting peace. Your speech will awaken the people to the importance of the hour. The time is at hand for the building of righteous Government which shall be administered with due regard for the rights of all. The one blazing the way for such Government of universal peace will receive the lasting praises of mankind and his fame shall be unto all generations.

J. F. RUTHERFORD,
"Pres. Watch Tower Bible Society."

### PRE-WAR THEOLOGY WRONG

A Methodist preacher in a prominent Canadian pulpit recently found himself faced with this question from a bereaved mother:

"My son, who was not a Christian, has been killed in France. Must I believe that his soul was lost?"

The preacher made the question the theme of a sermon. Had he adhered closely to his creed, he would have been compelled either to answer her question in a cruel affirmative or to have evaded the direct issue by supposing the miraculous conversion of the dying soldier in the hour of his extremity.

But the preacher met the question fairly and told the mother she need not doubt the salvation of her son.

To do that he had to confess that his pre-war theology was astray. He declared the theology of the old, stern orthodox type must be revised in the light of what the war has taught us of man's capacity to sacrifice, suffer and die in behalf of others.—Exchange.

### AN UNANSWERABLE ARGUMENT

The advocates of prohibition now have an economic argument against the saloon which the liquor interests will find it difficult to answer, namely, that the country can not afford to waste the grain and other foodstuffs formerly converted into intoxicating liquor. We can not afford to starve the people in order to make them drunk.—Exchange.

At the last election in Shreveport, La., a former wet voted dry, giving as his reason that prohibition had closed the four pawn shops that had thrived with the saloons. That is one business that prohibition injures.

### FREE LITERATURE!

Send postal-card request for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted.
World on Fire.
Creed Smashings.
Our Lord's Return.
Spiritism is Demonism.
The Rich Man in Hell.
Thieves in Paradise.
Distress of Nations Preceding Armageddon.
The Battle of Armageddon.
Clergy Ordination Proved Fraudulent.

### "WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

# WHY DO THE NATIONS WAR?

## ARE THE KINGS OR THE CLERGY RESPONSIBLE?

THE GREATEST CRISIS of all the ages is upon the world, and the worst phase of it has not yet been reached. The situation demands sober reflection.

All Europe is afire, and the flames have spread to America! Within less than three years, thirty millions of men have faced each other upon the battlefields of Europe, and approximately seven millions of them have already fallen victims to the murderous war. The wanton destruction of human life and treasure has staggered humanity. The neutral nations are suffering, and the peoples of the countries at war are enduring untold hardships. Countless widows and orphans bemoan the untimely fate of their loved ones, and now face famine and pestilence—enemies even more cruel and relentless than cannon or sword. Even in America the conditions in many places are becoming intolerable; the people are restless, and many women and children are frantically crying for bread. The conditions prevailing are leading on to certain revolution and anarchy, the like of which the world has never before known.

The Twentieth Century opened with the brightest prospects of all times. The Clergy told us there could be no more war. Why, then, has this horrible war come upon the world? Has it come because of the love of the people for blood-shedding? We answer, No! for the common people did not desire the war. Is the war, then, the result of unrighteousness and unholy conditions prevailing in Christendom? And, if so, who is the more to blame—the kings and rulers or the clergy? In the Bible alone we have the clear and conclusive answer. Foreknowing the course of men and nations, Jehovah, through His Prophet, more than three thousand years ago, said: "Why do the nations war, and the people imagine vain schemes?" Here the word "scheme" means plan or arrangement, looking to the accomplishment of a given purpose.

### THE DIVINE PLAN

The entire race came under the condemnation of death as a result of Adam's disobedience. Since Adam was driven from Eden man has vainly sought life everlasting, a happy home and a government of equity and righteousness. God has a great Scheme, or Plan, to give these very things to man, and is causing it to be worked out in His own due time.

When Jesus came to earth this Scheme, or Plan, for the first time was presented by Him and the Apostles, as outlined in the Scriptures. Briefly, it is this:

That the wages of sin is death—not eternal torture;

That redemption and forgiveness of sins come through the sacrificial merit of Jesus, the acceptance of which is the only way to life, happiness of home and other righteous desires;

That it was necessary for Jesus to die and to arise from the dead to provide the Purchase-Price for man's redemption;

That Jesus, as a Divine being, would come a second time, to establish His Kingdom;

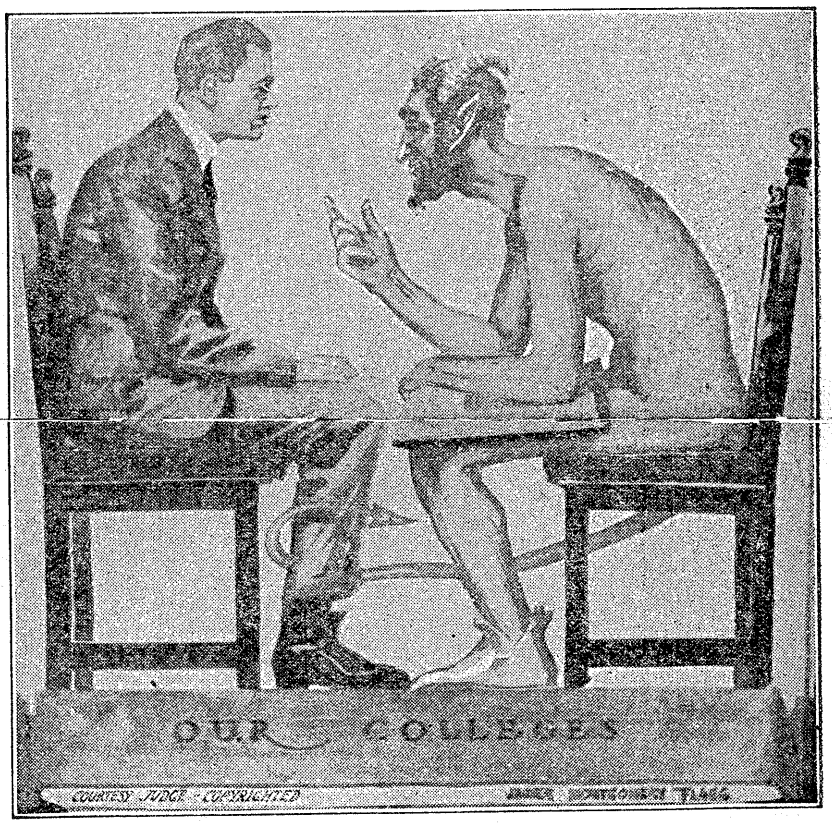
That during the period from His First Coming to His Second Coming He would gather out from the world the members of His Body, called the Church, regardless of creed or denomination;

That His Kingdom could not be established until His Second Coming;

That His Kingdom is not of "this present evil world," or order of things;

That all of his followers should pray, "Thy Kingdom come," and keep themselves separate and distinct from worldly schemes;

That all Christians who faithfully follow the Master are His ambassadors, and their duty is to declare the Message of His Kingdom and the blessings it will bring to all mankind.




TEACHING HIGHER CRITICISM

"Among My [professed] people are found wicked men; they lie in wait as he who sets a snare; they set a trap [Higher Criticism, Evolution and other theories destructive of faith in the Bible] to catch men."—Jer. 5:26-29.

### RESPONSIBILITY OF THE CLERGY

The lawyer who deceives his client, suppresses the truth concerning the case, and causes him to lose his property, is properly denounced as a fraud. The ambassador of a nation who suppresses the truth concerning his government, or delivers its secrets to another government, is justly labeled a traitor and is prosecuted for treason.

The highest office that any man can hold on this earth is that of an honest preacher of the Gospel. It is equally true that the disloyal and unfaithful minister who suppresses the Truth and leads the people into darkness is the most reprehensible of all wrong-doers. There are good lawyers and bad lawyers, and there are good preachers and bad preachers. Any preacher who objects to an examination and discussion of his teachings places himself in the category of bad ones, because his attitude proves that his teachings will not bear the light.

Every man who has assumed to be a minister of the Gospel has thereby assumed the office of ambassador of the Lord Jesus Christ and His Kingdom. The solemn duty then devolves upon him to lead the people in the right way, according to the teachings of the great Master.

There have been and there are yet some good, faithful preachers; but alas, the great majority of them have been and are disloyal to the Lord and His cause and have suppressed the Truth and led the people into darkness!

The fixed laws of Jehovah cannot be violated with impunity, either by individuals or by nations. The Apostles were faithful teachers of the Message of Messiah's Kingdom. Many Christians who followed them likewise faithfully taught the Truth. Early in the Fourth Century, ambitious men, claiming to be teachers of the Bible and ambassadors of Christ, put aside the Plan of God and began to teach their own schemes, contrary to God's arrangement. Christian people of this day, whether Catholic or Protestant, are in no wise responsible for the schemes, or plans, of men promulgated centuries ago, when first the Catholic and later the Protestant churches were organized. But every fair-minded person should examine these schemes, or plans, with a view to seeing whether or not they are in harmony with God, and, if not, to consider what relation they bear to the great trouble that is now upon the world.

The Clergy, as distinguished from the laity, or common people, were organized about the year 325. In 529 the Clergy System, claiming to be the Church, assumed temporal power, organized armies and went forth to fight and destroy those who dared resist their unrighteous schemes. They deprived the common people of the Bible, issued their own statements of belief, or creeds, and required the people to believe and fol-

# THE BIBLE STUDENTS MONTHLY

I. B. S. A., Publisher.
13, 15, 17 Hicks St., Brooklyn, N. Y.
Monthly—12c. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.


low these. Briefly stated, the scheme, or plan, put forth by the Clergy of that day and followed since is:

That the wages of sin is not death, but purgatory or eternal torture; that the Clergy have power to forgive sins and to pray men out of purgatory, which they pretend to do for a money consideration; that the Pope rules as the Vicegerent of Christ, and therefore Christ's Kingdom, or Government, has long been in operation in the earth; that the kings rule by Divine right, and that this right to rule is derived from the clergy, as the representatives of the Lord; that the province of the Church, composed of the clergy, is to convert all the world to believe in their doctrines.

## SPURIOUSNESS OF RULING BY DIVINE RIGHT

In the year 1517, Protestantism had its birth. For a time the Protestant Church sought to reform and to teach the Bible, as best its teachers understood; but later the Protestant clergy began to mix religion and politics, and the kings of Europe were taught by them, as well as by the Catholic hierarchy, that they held their thrones by Divine right and that the Clergy were the proper spiritual advisers of the kings of earth. Every kingdom of Europe has its national religion, and those kingdoms among whom the name of Christ is held, are designated as "Christendom," which, in short, means Christ's Kingdom.

The Clergy, both Catholic and Protestant, have taught the kings of earth that they rule by Divine right and hence can do no wrong. Long ago it was incorporated in the common law of England, "The king can do no wrong." Every student of Blackstone will recall reading this statement when he began to study law. It seemed strange that a man could do no wrong, but the explanation has been, and is, that the king, ruling by Divine Right, and deriving this right through the clergy, is the Lord's representative, and therefore all his acts are right.

Relying upon the advice of their spiritual advisers, the kings have reasoned thus: We must extend our territory and increase our commerce, and to accomplish this we must have great armies and navies. War may be necessary, and much property may be destroyed and many of our subjects lose their lives; but our course is right, because our spiritual advisers have told us so. The rulers, therefore, forced the people to bear the burden of taxation to provide navies and armies, and then sent their respective subjects forth to kill each other in a Christian(?) manner.

As these have gone to war, the clergy have stood by the kings and said, in substance, "Push on your war of destruction; God is with you, and we will pray His blessings upon your army." In Germany the Clergy pray God that He will bless their armies and enable them to destroy the English; in Great Britain the clergymen pray God for a blessing upon the British armies, that they may be enabled to wipe the Germans off the face of the earth. Which class of the clergy does He hear?

The clergy have urged the young men to enter this war; and in order that other generations might be born to fight and die, they have called upon the young men to first marry and beget children before going to the battle-field, offering to perform the marriage ceremony free of charge. To perform any service free is an unusual thing for preachers. What a moral degeneracy has come upon the nations at the advice of the clergy! Notwithstanding the fact that the Lord has taught that no murderer shall enter His Kingdom, the clergy teach that he who dies while engaged in war upon the battle-field has an abundant entrance into Heaven. As an example of this, the public press reports a recent discourse by Dr. Gordon, the leading clergyman of Canada, in which he said in substance:

> "The uniform of King George upon a soldier boy is a sure passport to Heaven, and God Himself cannot keep a young man out of Heaven who dies with this uniform upon him."

And yet that clergyman claims to be an ambassador of the Prince of Peace!

For a long time, claiming to teach the Bible, and posing as preachers of the Gospel, which men so sorely need for their comfort, the great majority of the modern clergymen have departed therefrom, and now hold to and teach doctrines utterly subversive of the Bible. For the past quarter of a century a great tidal wave of infidelity has swept over the so-called "Christian world"—not the blasphemous atheism advocated by Ingersoll and Payne, but an infidelity of a more subtle character, represented in the scholarship of the modern clergymen, generally known as "Higher Criticism" and "Evolution." The teaching of such doctrines has destroyed faith in the inspiration of the Bible as God's Word of Truth, and has turned the people away from the teachings of Jesus and the Apostles. Our colleges and universities are hotbeds of such dangerous brands of infidelity, and its blighting influence has permeated our public schools.

## PROTESTANTISM NOW MERELY THE "ISM" WITHOUT THE "PROTEST"

The Protestantism of our day is not the result of the great Reformation, but of its decline and failure. It is merely the "ism" without the "protest."

The Apostle Paul points out that the statements of prophecy set forth in the Old Testament would have a special application and fulfilment at the close of the Gospel Age. We are now in that time. The word "prophet" means preacher, or one who proclaims; whereas it is the word "seer" that represents those who predict things to come. Concerning those who suppress the Truth, teaching faith-destroying doctrines and thereby ensnaring the people, the Lord has said: "Among My (professed) people are found wicked men; they lie in wait as he who sets a snare; they set a trap (Higher Criticism, Evolution and other worldly theories destructive of faith in the Bible) to catch men; they are waxen fat; they shine (modern clergymen claim to be rich in wisdom and need no teaching, and they love to shine before men); they pass by the deeds of the wicked (they approve the wrongful acts of kings and rulers against the interests of the common people and keep silent respecting the sins of their wealthy and influential members). Shall I not visit them for these things? saith the Lord. Shall not My soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets (preachers) preach falsely, and the priests bear rule by their means, and the people love to have it so."—Jeremiah 5:26-29.

Thus the Lord fearfully arraigns those who suppress the Truth and by their selfish schemes ensnare men in their doctrines, contrary to God's way. The Lord points out that if these professed ambassadors of Christ had been faithful in teaching His Word of Truth the present great and horrible war would have been averted. —Jeremiah 23:19-22; Isaiah 34: 1, 2.

## CLERGY MORE REPREHENSIBLE THAN THE KINGS

Of course, there are exceptions to the rule, and there are some good, honest clergymen in the world. But alas, the majority of them, we fear, belong to the other class! The Scriptures point out that both the kings and the clergy are responsible for this war, but that the clergy are even more reprehensible, because it was their duty to know God's Plan and to tell it to the people. But they have refused to learn it and failed to tell it to others.

Concerning the responsibility for this war, Rabbi Wise, of New York City, recently said:

> "The failure of the churches and synagogues to maintain leadership over the people was the cause of the present war. They have enthroned a war devil in place of God. They are satisfied to be a mere item of social organization and to defend their countries and rulers, just or unjust."

Rev. Dr. Peter Ainslie, Pastor of the Christian Temple at Baltimore, recently said in a public sermon:

> "More than to any other source the cause of the great war lies at the door of the Church."

## UNRIGHTEOUS ECCLESIASTICAL SCHEMES AN ABOMINATION TO JEHOVAH

So numerous are the schemes of men that they are bewildering and confusing. God has named these unrighteous ecclesiastical schemes "Babylon," which means confusion; and He refers to the Catholic system as the "Mother of Harlots." The other ecclesiastical systems sprang from her, and are, therefore, the daughters referred to by the Revelator.—Revelation 17:1-6.

The Book of Revelation is written largely in symbols. "Wine" is a symbal of doctrine; "fornication," a symbol of illicit relationship between church and politics. The Lord, speaking through the Revelator, says: "Babylon the Great is fallen, is fallen (fallen from God's favor), and is become the habitation of devils (those possessing a devilish spirit), and the hold of every foul spirit (impure principle), and the cage of every hateful and unclean bird (nearly every "jail-bird" is a member of some nominal church system). For all the nations have drunk of the wine of the wrath of her fornication; and all the kings have committed fornication with her; and the merchants of earth have waxen rich through the abundance of her delicacies."

Clearly this prophetic statement has been fulfilled by the illicit mixing of religion and politics in the name of Christ by those who claim to be His ambassadors, and the whole arrangement is an abomination in the sight of the Lord. Continuing, He says: "For her sins have reached unto Heaven, and God hath remembered her iniquities; therefore shall her plagues come in one day—death and mourning and famine; and she shall be utterly burned with fire (symbol of destruction); for strong is the Lord God who judgeth her."—Revelation 18:1-8.

## PRESENT WAR FORETOLD IN SCRIPTURE

Foreknowing the course that men would take, the Lord foretold the present great conflict through the Prophet Joel more than 2500 years ago, as follows: "Prepare war; wake up the mighty men; let all the men of war draw nigh; let them come up! Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong! Assemble yourselves and come, all ye nations, and gather yourselves round about; thither cause thy mighty ones to come down. Let the nations be wakened and come to the Valley of Jehoshaphat (the valley of graves—the literal valley of Jehoshaphat outside of Jerusalem being the burial ground of the Jews, picturing the burying grounds of the armies engaged in the world-war) * * * The sun and the moon shall be darkened and the stars shall withdraw their shining."—Joel 3:9-15.

The Scriptures point out that the "sun" symbolizes the Gospel of Christ's Kingdom; that the "moon" represents the Mosaic Law; and that the stars are symbols of ecclesiastical teachers. Thus we see that at the time the world-conflict has come the Gospel of Messiah's Kingdom is darkened in the nominal churches. No longer do the clergy teach the coming of Messiah's Kingdom to bless all the families of the earth. No longer do they tell the people that the Mosaic Law foreshadowed the development of this great Kingdom. And they, as the "stars," have fallen from their exalted position in the spiritual heavens as teachers of the Divine Word, and have allied themselves with the common politics of the world.

## THE END OF THE WORLD HAS COME

The word "world," as used symbolically in the Scriptures, means Dispensation, or period of time. The time of Gentile dominion has been, according to the Scriptures, a period of 2520 years. The Bible clearly points out, and this is corroborated by secular history, that the Gentile Times began with the overthrow of the Jewish king, Zedekiah, and the enthronement of Nebuchadnezzar of Babylon, in the autumn season, 606 years before Christ. It follows, then, that the full period of 2520 years would expire in the autumn of 1914. Referring to this time the great Master said, "And the nations were angry, and Thy wrath is come." Exactly on time, when the Gentile dominion legally ended, the nations were angry, and God's wrath upon the nations expressed itself in permitting them to begin the destruction of one another. Our Lord Jesus, in His great prophecy concerning the end of this present age, or world, pointed out that the beginning of this trouble would be when "nation shall rise against nation and kingdom against kingdom," and that it would end with "a Time of Trouble such as was not since the beginning of the world to this time, no, nor ever shall be." The Prophet Daniel gives similar testimony.—Matthew 24:21; Daniel 12:1.

It is a well-known fact that the clergymen speak of their congregations as their "flock," and of themselves as "watchmen." A true watchman of the flock should be highly commended; but the Lord said of those who are of the contrary spirit: "What hast thou to do to declare My statutes, or that thou shouldest take My Covenant into thy mouth, seeing thou hatest instruction and castest My words behind thee? When thou sawest a thief (Satan, stealing the hearts and minds of the people away from God's Plan), then thou consentest with him, and hast been partaker with adulterers. Thou givest thy mouth to evil and thy tongue frameth deceit." (Psalm 50:17-19.) Again, says the Prophet Isaiah: "His watchmen are blind; they are all ignorant; they are all dumb dogs (D. Ds.); they cannot bark—sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter (denomination)." Isa.56:10,11.

Summing up the situation, we see that the Gentile Times have ended, that the kings of earth have had their day. God gave them an opportunity to make good, and they have failed. He is now putting them out of posesssion of earthly dominion. Sin and selfishness have predominated. The kings and rulers, being illy advised by their spiritual counselors, have come to a sorry end. Soon revolution will be upon the world, terminating in anarchy, which will completely overthrow all the Babylonish systems—ecclesiastical and political.

## A BETTER DAY COMING

But let us leave the dark picture for a moment. The Apostle Peter, after describing this trouble time, says: "Nevertheless, we, according to His promise, look for a new heavens (spiritual ruling powers) and a new earth (earthly government, order of society), wherein dwelleth righteousness." The promise here referred to is that Promise made by Jehovah to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." The Seed of Abraham must first be brought forth before the blessings can come. That Seed is Christ—Jesus the Head, and the Church His Body.—Galatians 3:16, 27-29.

During the entire Gospel Age God has been gathering out from the world those who would constitute this Body—who would become truly consecrated Christians. Some of these have been clergymen; some have been members of church denominations; others not. The true test has been full faith in Jesus as the great Redeemer—in His sacrifical death as man's great Redemption-price; then complete consecration to do God's holy will, and faithful obedience thereafter even unto death. All who are of this class are promised a share in the Chief Resurrection and that they shall reign with Christ to bless all the families of the earth.—Revelation 20:6.

The Scriptures abound with promises that a righteous Government is to be established in the earth, and that such Government shall rest upon the shoulders of the Great Messiah (Isaiah 9:6); that He shall then be called "Wonderful," "Counselor," "the Everlasting Father," "the Prince of Peace." Under His Reign wars shall cease, and wickedness and crime shall be completely obliterated from the human race. Every man who loves peace and righteousness shall then sit under his own "vine and fig-tree," he will have his own peaceful habitation, where he may dwell with his loved ones in happiness.

Our Lord Jesus Himself promised that during His Reign all who are in the tomb shall come forth and that all shall have a fair and impartial trial for life. The Scriptures abound with promises that there shall be a resurrection of the dead, both of the just and the unjust. (John 5:28, 29, R. V.; Acts 24:15; 17:31.) When Christ reigns, though Himself invisible to man, He will, through His visible representatives on the earth, establish a Government of equity and justice, bringing the desire of every honest heart.

At the end of the thousand years' Reign of Christ, the entire earth will have been brought to a state of Edenic Paradise (Isaiah 35; Ezekiel 36:34-36), and all the incorrigible, the wilfully wicked, shall have been forever destroyed. All others shall have been completely restored to that perfect condition enjoyed by Father Adam in the Garden of Eden. Then Christ will turn over the Kingdom to the Father, and all will be given a final test. Those who then shall prove their loyalty to God and the principles of righteousness will be granted everlasting life; those who fail will suffer everlasting destruction. God will then have a clean Universe.

**"Lift up, lift up thy voice with singing!**
**O earth, with strength lift up thy voice!**
**God's Kingdom to the earth is coming;**
**The King is at the gates, rejoice!"**

# PASTOR RUSSELL

## WHY HATED BY THE CLERGY! WHY LOVED BY THE COMMON PEOPLE!

*(A Lecture, Delivered at THE ODEON, St. Louis, by J. F. Rutherford, for Many Years the Close Friend of Pastor Russell.)*

A MAN'S greatness is properly measured by the amount of good he accomplishes on behalf of his fellowmen. The good accomplished is not to be determined in money value, but must be measured by the amount of true happiness brought into the lives of the largest number. The man who attains to this position of greatness must do so through adversity, and for this there is a reason.

Since Adam and Eve forfeited the joys and beauties of Eden, there have been two opposing forces contending in the Universe—good and evil. God is the perfect expression of goodness; Satan, the very personification of evil. All of the sorrows of the human race are traceable to the machinations of Satan and his coadjutors.

Every human being that has lived upon the earth has fought either under the banner of the Lord of righteousness or under the leadership of the Evil One—Satan. Every one in the world today is fighting under the one or the other standard. All who have fought under the Lord's banner of righteousness have done so willingly. The Lord coerces the will of no man. But the great mass of the soldiers of the Adversary have fought under him unwillingly. They have been the bond-slaves of evil, enslaved by the wrongful act of the first man, and unable to extricate themselves therefrom.

### A Remarkable Tribute to Pastor Russell's Worth

It follows, therefore, that every man who achieves real greatness must be a brave and valiant soldier of righteousness. An apostle of light, he is often made to appear evil by his adversaries; whereas, the great Adversary and his coadjutors often appear in the garb of angels of light, thereby deceiving many. Century after century history has repeated itself in this respect. Why? We answer, because the same great forces are constantly warring against each other, the evil always opposing the right.

The world has produced some great men. Some men, by reason of their untiring struggles, have become great; while some have attained greatness by reason of God's special favor. Not since the days of the Apostle Paul has there lived in the world a greater and better man than Pastor Russell. I say this advisedly, because in that time no man has been so wonderfully used to bring lasting blessings to so large a number. He brought to them in clear terms the Glad Tidings of Salvation, which Jesus first began to speak upon this earth. For centuries the Adversary and his coadjutors have beclouded the Message of Salvation, but, during the last half century the Lord has caused greater light to shine upon this Message, and He used Pastor Russell as His special instrument in directing to that light. If Pastor Russell was a follower of Jesus (and no one who knew him could doubt it), why should any one hate him? Searching for the true answer to this question, I find that the life and experiences of our Lord Jesus shed a great flood of light upon the matter.

### The Master—"Despised and Rejected of Men"

The greatest man that ever lived upon the earth was Jesus of Nazareth. He was the greatest Reformer of all times. Above all, He was the Redeemer and Savior of the world. Yet He was "despised and rejected of men, a man of sorrows and acquainted with grief." Why? We give the answer here that we may show why those who have stood for righteousness have always been bitterly persecuted.

When Jesus came to earth He found a marked departure from the teachings that had been given Israel through the holy Prophets. Gradually, near the close of their Age, there came into existence certain unauthorized sects, a clergy class, to-wit: Pharisees, Sadducees, Essenes and Cyreneans. These sects mixed with the true Word of God doctrines which they had borrowed from heathen philosophers. They were given over to great formalism. They pretended to worship God, worshiping Him with their lips, while their hearts were removed far from Him. Their leaders, the clergy, were proud, high-minded, heady, self-willed and egotistical. They practised fraud and deceit upon the people. The Pharisees would stand in the streets and utter long prayers. They publicly thanked God that they were better than other men.

### Pharisaical Clergy Doomed to Disappointment

But these religious rulers were doomed to disappointment. Instead of coming with great pomp and ostentation, Messiah came meek and lowly of heart, giving the Father all the glory for what He said and did. He taught the people how they might attain life everlasting in a state of happiness. "He spake as never man spake" before in fulfilment of the prophetic statement, "Grace was upon His lips"; and His message brought gladness to the hearts of the sincere. "The common people heard Him gladly." They followed Him from place to place; they thronged about Him; they rejoiced to be in His presence.

Seeing that the people were forsaking them and following the lowly Nazarene, these various sects, composed largely of the Jewish hierarchy, or clergy, were incensed against our Lord and began a systematic and wicked persecution of Him. They were blind instruments of Satan. They first sought to destroy Him by vile epithets and slander. They publicly called in question the legitimacy of His birth and the chastity of His mother; they denounced Him as a liar, as a sinner, as the chief of devils and as a blasphemer of God. Finally they paid their ill-gotten money to have Him cruelly murdered. Thirty-seven years later the Jewish nation fell, and has not risen since.

### Class Which Caused Jesus' Death Powerful Now

St. Paul produced the evidence that the Jewish Age finds its parallel in this Gospel Age. The Biblical testimony further shows that in the Gospel Age we would find a parallel not only in time, but in the events that would transpire, and that the same class of men who were prominent and powerful then would be prominent and powerful now.

Today we are in the closing hours of the Gospel Age. At the close of the Jewish Age we saw a class of men who separated themselves from the common people, fittingly spoken of as "the clergy." These had forsaken their God-given duty of teaching the Truth to the people, and the Lord Jesus denounced them as frauds and hypocrites. (Mark 7:6-8.) At the close of the Gospel Age, we likewise find a distinct class, apart from the common people, designating themselves "the clergy," the majority of whom have departed from the teachings of Jesus and the Apostles, teaching instead either doctrines borrowed from the heathen philosophers, or else doctrines of Higher Criticism and Evolution, thereby destroying the faith of the people in the Bible and blinding them to God's Plan of Salvation. Mark, then, the parallel of events of the two Ages, observing always the opposition of the evil to the good.

The Gospel Age opened with the introduction of the great Master, Christ Jesus, who declared that every man who would become His true follower and would continue as such, would receive persecution similar to that which He received. He said, "If they have called the Master of the house the prince of devils, how much more will they call them of His Household!" (Matthew 10:25.) Again He said, "Ye are not of the world; if ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefor the world hateth you."—John 15:19.

### Neither Jesus Nor the Apostles Ever Claimed to Be Clergymen

Jesus pointed out that the great objective of the Christian was to be the Kingdom of God, and to this end He taught His followers to pray, "Thy Kingdom come." He emphasized the fact that His Second Coming would mark the beginning of the blessings to mankind which God had promised through the mouth of all His holy Prophets, and that these blessings could come in no other way or time. Neither Jesus nor the Apostles ever laid claim to being clergymen. Such a thing does not appear in Church history until after the Apostles had all disappeared from the stage of earthly activity.

When the great apostate system was organized, the Pope became its head, and around him he gathered cardinals, arch-bishops, bishops and priests, thus forming "the clergy" class; and these alone claim to be members of the Church, so-called. All others who follow are called "children of the Church." The Protestant Reformers were themselves persecuted; but now, in their names, their followers in turn become persecutors.

When Luther protested against the false doctrines taught by the Papacy, he was excommunicated, denounced and bitterly persecuted—likewise every reformer, both those who preceded and those who followed him. Call to mind the experiences of Huss, Wycliffe, Knox, Wesley, Campbell, and others. The spirit of intolerance has been manifested in all ages, and while more refined methods of persecution are employed at present than in the past, these are still as wicked as ever.

### The Teachings of the Clergy

What have been the teachings of the Clergy? They have taught, and generally still teach, that every man has an immortal soul; that when a man dies he is not in reality dead, but more alive than ever; that the very good, at death, go immediately to Heaven—a state of everlasting bliss; and that all others go immediately at death either to Purgatory, a place of torment, limited in duration, or to Hell, a place of endless torture in fire and brimstone.

The Calvinistic branch of Protestantism has taught, and still teaches, that God foreordained a few to be saved and all others to be forever damned; that every child, even before its birth, has its destiny eternally sealed; that nothing that any one could do could alter its foreordained destiny, and that Jehovah had made this arrangement.

Another system of theology has taught, and yet teaches, that man's sins may be forgiven by pope or priest upon a money consideration.

Practically all the church systems, Catholic and Protestant, have taught, and still teach, that all who are saved go to Heaven, that there is no other place of salvation; that at Christ's Second Coming the earth will be utterly destroyed, together with every one upon the earth who is unsaved. They claim to be followers of the Prince of Peace, yet urge Rulers and people to engage in war.

These have further taught, and still teach, that no one is authorized to preach except he be first ordained by a body of clergymen, designated by them for that purpose. Of course, this body is not divinely authorized to perform any such ordination, such ordination being entirely of their own making. When plied with questions, the clergy have, as a rule, waved them aside, intimating, "These questions are too deep for you; just have faith in what we tell you."

### What Pastor Russell Taught—Turned Hose on Hell and Put Out the Fire

When Pastor Russell ascertained the beautiful and harmonious teachings of Jesus and His Apostles, and that all these harmonized fully with the Old Testament, he began to turn the great searchlight of Truth upon the error; and naturally this exposed these erroneous theories which had been adopted and long followed by the Clergy class. As one good preacher put it, "Pastor Russell turned the hose on Hell and put out the fire." And that knocked down the chief prop of the clergy. He did not attack men, but merely attacked the erroneous doctrines by teaching the true; and this he had a perfect right to do; while his opponents attacked him personally.

I now give the Bible teaching upon these great questions at issue, by the citation of Scriptural authority; and what the Bible teaches is what Pastor Russell believed and taught the people for more than forty years.

God has a wonderful Plan, foreknown and prearranged by Him before the foundation of the world, which Plan He is working out to His own glory and for the blessing of His creatures. From His Word we learn that God created man in His own image and likeness—perfect in organism, perfect in mind. This embraced the power to discern between right and wrong. God did not give man a soul; He made man a soul. (Genesis 2:7.) As the Scriptures set forth, all animal creatures are souls; none possess souls. A cow is a soul; it does not have a soul. (Numbers 31:28.) There is quite a distinction between being a thing and having that thing. The union of the breath of life with the elements composing the body produce a third thing; namely, a living, moving, breathing being, which we call "a soul."

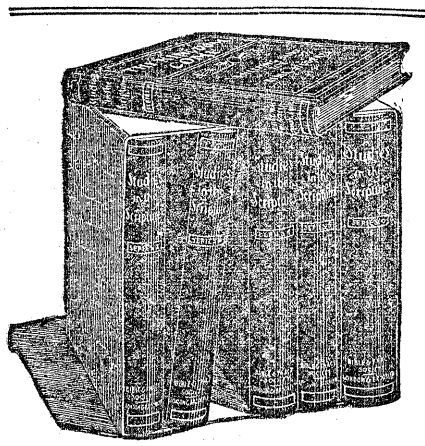
Adam and his wife, Eve, were given a perfect home—Eden—and God gave to them His Law, wherein He stated, "In the day that you disobey, dying you shall die." (Genesis 2:17.) Stated in other phrase, God informed them that they might enjoy the beauty and perfection of Eden forever, gradually extending this Eden until it should cover the whole earth, on the condition that they obey His Law; but that to disobey would result in death. He did not say that if they disobeyed He would send them to eternal torture. No such statement can be found in the Scriptures. He did not say that their souls were immortal and could never die. It was Satan who said to Mother Eve, "Ye shall not die." (Genesis 3:1-5.) Concerning this Jesus declared that this falsehood of Satan's was the first lie ever told, and that from it all other lies and false doctrines emanated.

The Genesis account sets forth that Adam did violate God's law and, in harmony with the penalty of that law, Jehovah sentenced him to death, not to an eternity of torture. He sentenced him to hell; but the hell of the Bible is not a place of eternal torment, but of oblivion.

### The Bible Hell—Taught by Pastor Russell

For more than fifteen centuries the people have been in darkness concerning the meaning of hell, because the true teachings of the Bible were taken away in the Third Century by the then corrupt Church leaders, and the theories of men were substituted therefor. We have now come to the close of the Gospel Age, to the time when greater light than ever before is shining upon all things, and when every hidden thing is being uncovered. This has been true during the past forty years, and as time has advanced the light has grown brighter and brighter. Within this comparatively brief period more light has been turned upon the true teachings of the Bible than during all the centuries since the days of the Apostles. Briefly, we give the Bible teaching concerning Hell:

The only word in the Hebrew Old Testament translated Hell is Sheol. Every educated minister knows that Sheol is not a place of eternal torture, but that the word means the tomb, or the condition of death. Jacob declared: "I will go down into hell (Sheol) to my son mourning." Surely Joseph was not in eternal torment. "If evil befall him (Benjamin) by the way, then shall ye bring down my gray hairs with sorrow to the grave" (Sheol). (Gen. 37:35; 42:38.) Job, after losing all his possessions and his children, and then being afflicted with a loathsome disease, prayed God that he might go to hell—the grave, Sheol—and there rest in silence. (Job 14:13.) The Psalmist, speaking prophetically of Jesus, stated that Jesus went to hell (Psalm 16:10); and the Apostle explains this in Acts 2:29-35 to mean the tomb.

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# PASTOR RUSSELL

## WHY HATED BY THE CLERGY?
## WHY LOVED BY THE COMMON PEOPLE?

(CONTINUED FROM 3D PAGE)

In the New Testament the Greek word Hades is translated Hell, and has the same meaning as Sheol in the Hebrew. The word Gehenna is also translated hell. It has not the thought of conscious torment, but represents the condition of annihilation, eternal death, from which there is to be no resurrection.—Matt. 10:28.

The clergy teach that the dead are more alive after death than before, whereas the Scriptures teach exactly to the contrary. The Psalmist says: "What man is he that liveth and shall not see death? **Shall he deliver his soul from the tomb?**" (Psalm 89:48.) "In death none shall praise Thee; in hell (Sheol, the grave) who shall give Thee thanks?" (Psalm 6:5.) "The dead **praise not** the Lord, neither any that go down into silence." (Psalm 115:17.) "His breath goeth forth, he returneth to his earth; in that very day his **thoughts perish.**" (Psalm 146:4.) "The living know that they shall die, but **the dead know not anything.**" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (Sheol) whither thou goest."—Ecclesiastes 9:5, 10.

### Resurrection—"Earth Holds So Many Dead."

Except for God's love manifested toward humankind, all would have perished forever, for the reason that "the wages of sin is **death,**" not eternal torture (Romans 6:23); and death means complete cessation of life. The fear of eternal torture has brought horror to millions of minds, causing them to shun Jehovah as a fiend and to repudiate His Word as a mockery. The Prophet plainly tells us that such doctrines are taught by the precepts of men and are not in harmony with God's Word.—Isaiah 29:13.

For six thousand years there has been great sorrow in the earth, and that sorrow is now greatly intensified. Billions have gone into death after much suffering. The clergy have held out no message of comfort to the vast majority of these, before they died, or to their loving friends who remained behind to mourn them. Truly the poet has said:

"The earth is old with centuries,
But not for this she bows her head;
Close to her heart the sorrow lies—
She holds so many dead."

But Jehovah through His Prophets has held out hope of a resurrection (Jer. 31:15-17; Isa. 26:19; Hosea 13:14). The resurrection of all men is made possible because of this fact: A perfect man sinned and through him condemnation came upon all. Through the willing and substitutionary sacrifice of another perfect man—Christ Jesus—the opportunity for life comes to all. (Romans 5:12, 15-21.) This was the only means whereby man could justly be released from the penalty resulting from Adam's sin. No man on earth could meet this requirement; and for this reason, the Scriptures inform us, Jesus "was made a little lower than the angels, for the suffering of death, that He, by the grace of God, should taste death for every man."—Hebrews 2:9.

### "The Church Which Is the Body of Christ"

Long centuries ago Jehovah gave an Oath-bound Promise to Abraham, and renewed it to Isaac and to Jacob, saying, "In thee and in thy Seed shall all the families of the earth be blessed." (Genesis 12:3; 26:4; 28:14.) Who was to constitute this Seed was a complete mystery to all until Pentecost, and is still a mystery to all except those who have fully consecrated themselves to the Lord. (Colossians 1:26,27.) The Seed, according to the Promise, is Christ, and Christ is composed of Jesus Christ the Head, and the true Church, His Body.—Gal. 3:16, 29; Colossians 1:18.

All who have been baptized into Christ—that is to say, all who during the present Age have been immersed into Christ's death by a full consecration to do the Father's will—have put on Christ; and these, continuing faithful unto the end, shall have part in the First, or Chief Resurrection, and together with Christ Jesus shall constitute the Seed of Abraham according to promise, and shall reign for a thousand years for the purpose of bestowing God's promised blessing upon mankind.—Galatians 3:29; Revelation 20:6.

### Messiah's Glorious Kingdom

Our Lord Jesus taught His disciples to pray for the coming of His Kingdom, and made known the fact that its establishment would mark the beginning of the blessings to all mankind. The word "Kingdom" is used in a two-fold sense. It means, first, the royal family, or reigning house; second, the realm, or dominion, over which the royal family reign. The word "Kingdom" is a name applied in the Scriptures to the ruling Seed of Abraham—Jesus Christ the Head, and the glorified Church, His Body—as well as to the earthly domain over which they shall bear rule.

**When Bible Burning was done by Clergy.—St. Paul's, London.**

The Second Advent of Christ has been the great event to which the Master's true disciples have long looked forward; they have hoped and prayed for its coming. We are today in the closing hours of the period allotted by God for the selection of the Church, and **"the Kingdom of Heaven is at hand"!—now** in the full sense of its establishment in the earth. The institutions of "this present evil world" are passing away in a great Time of Trouble, and soon the Lord will establish His Kingdom of Righteousness, which will deal out justice to all humanity.

All these Bible truths Pastor Russell taught for forty years, and always without money and without price. "Seats free and no collection!" was an eyesore to his sectarian opponents, and drew from them much bitter criticism during all these years that he pointed to the nearness of Messiah's Kingdom; and time and again, orally and through the public press, he announced to the peoples of earth that the Age was now closing and would pass away with a great Time of Trouble, due to begin, according to Bible chronology, in 1914, and that this trouble would eventuate in the greatest revolution and most destructive anarchy the earth has ever known, to be followed immediately by the full setting up of Messiah's Kingdom of everlasting peace, which would bring blessings to all the peoples of the world—the living and the dead.

### The King Present—"Come as a Thief"

It can readily be seen how these great truths set forth in the Bible, and taught by the Lord's special Servant of these last days, upset all the theories and doctrines that have been taught by the clergy for the past 1,500 years. It is likewise easy to see that those not having the spirit of the Lord, those clergymen who regard their profession as one for personal profit, either in money or in the plaudits of men, would be blind to the great purposes of God and hence would vigorously oppose the light of Truth.

### He Taught the People

Pastor Russell printed hundreds of millions of tracts and pamphlets setting forth the Message of the Kingdom of Messiah, and these have been distributed throughout the world, free of charge. The clergy have constantly persecuted him for so doing. More than four thousand newspapers from time to time published his sermons. As an example of how this affected the clergy, one of their number angrily remarked, "I cannot open my morning paper without Pastor Russell's face staring at me." The religious department of one of our great publications, which is unfriendly, contained the following:

"Pastor Russell's writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

### Many Clergy of Evil and Corrupt Minds

The Clergy naturally were unable to answer the great Message of Truth which Pastor Russell delivered. They hated him and persecuted him for the same reason that the agents of the Adversary hated and persecuted the Lord and the Apostles. (John 15:18-21.) No one who indulges in such persecutions has the spirit of the Lord, but the spirit of the Adversary. In the Scriptures we read, "Whosoever hateth his brother is a murderer." (1 John 3:15.) "Speak not evil one of another, brethren." "Speak evil of no man."—James 4:11; Titus 3:2.

The Clergy of evil and corrupt minds indulged in slander and libelous attacks against Pastor Russell's character. One of the best evidences of the falsity of their charges is the fact that no person was ever produced who gave testimony against the moral character of Pastor Russell. To his dying day he was able to say, what probably very few other men aside from the Lord could say, that he had lived a life of absolute celibacy.

Time will not permit the examination here of each of the charges the clergy made against him, but they all have been answered fully and clearly in a little pamphlet entitled, "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS," which I have written from personal observation and knowledge of the facts, and which can be obtained from the office of the Watch Tower Bible and Tract Society, 17 Hicks St., Brooklyn, N. Y., by merely sending a post-card request therefor.

As a sample of the Scriptural Message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his **Studies in the Scriptures**, pages 191 and 192:

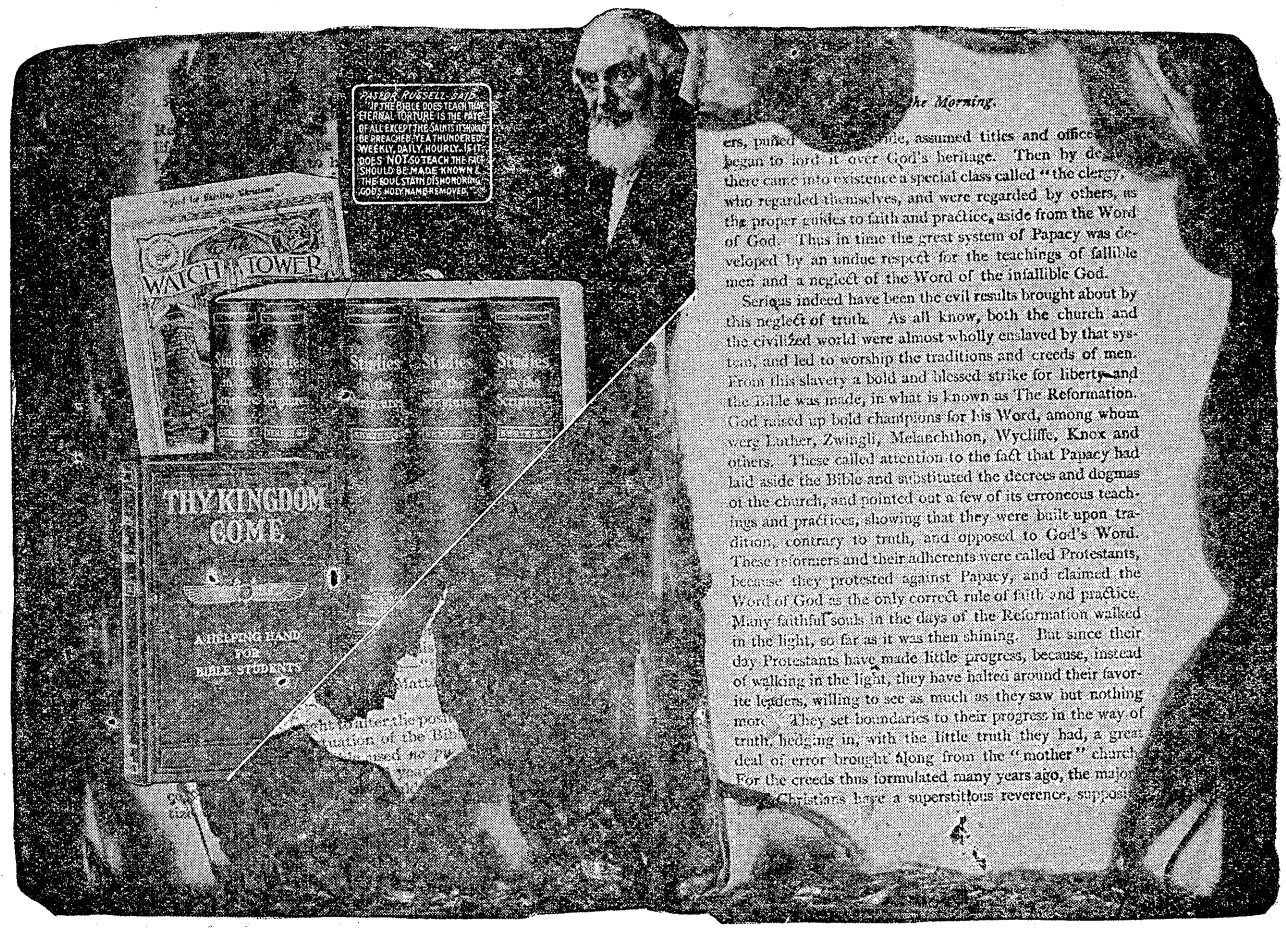
"The Apostle Peter, our Lord, and all the Prophets since the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—Revelation 21:4.

It must be evident to all fair-minded persons that he who opposes such a Message is surely fighting under the banner of the Adversary.

To put it in a few words, Pastor Russell was hated by the clergy because he taught the people the TRUTH and disregarded their creeds and human traditions. He was loved by the common people because he brought to them the Truth, a Message of hope, which has filled the hearts of many with joy.

# PASTOR RUSSELL'S "STUDIES IN THE SCRIPTURES"


PASTOR RUSSELL SAYS:
IF THE BIBLE DOES TEACH THAT ETERNAL TORTURE IS THE FATE OF ALL EXCEPT THE ANNOINTED AND BE PREACHED BY EVERY THUNDERER WEEKLY, DAILY, HOURLY, IF IT DOES NOT SO TEACH THE FACT SHOULD BE MADE KNOWN & THE SOUL STARVED IS HONORING GOD'S HOLY NAME REMOVED.
WATCH TOWER
Studies in the Scriptures
THY KINGDOM COME
A HELPING HAND FOR BIBLE STUDENTS
the Morning.

## RESCUED FROM THE FLAMES OF THE DESTROYER

**Burned by Clergy Orders, for the same reason Bible Burning was Once Popular.**
**10,000,000 copies in Circulation—In Nearly Every Home.**

# The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. IX BROOKLYN, N. Y. NO. 6


# Liberty! Liberty! Liberty!

*Text:—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.*

Although the Christian recognizes his special allegiance to the Heavenly King and sets his affections chiefly upon the heavenly home and feels a broad kinship with the entire groaning creation of every nation, people, kindred and tongue, he, nevertheless, returning from a visit abroad and passing the Statue of Liberty in New York Harbor, is bound to feel grateful to God for America, and the torch of enlightenment which it has lifted before the masses of humanity.

Let us not go to the unwarranted extreme of some; let us not call this land of the free the Kingdom of God established on earth; but let us on the contrary realize that with all of America's blessings and enlightenment and advantages everyway for both the poor and the rich, she is far from perfect! Let us, while appreciating our glorious land, and our wonderful blessings therein, rejoice that a still better Government and still more favorable conditions are part of the heavenly promise to the world of mankind! Let us rejoicingly continue to pray to the Lord, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

### "Let Us Think Soberly."

St. Paul urged believers, "Let us think soberly," according as God has granted to each a measure of his grace. Hence the Christian's rejoicing is not boastful, but tempered with moderation. He sympathizes with the groaning creation in other parts of the world and does not ignore the faults of his native land, even while he does not unduly magnify and parade them. In all soberness, however, Bartholdi's statue of Liberty Enlightening the World is true to the facts of the case. He would be blind indeed who failed to recognize the great influences which the principle of liberty established here exercises all over the world. When Liberty was born on these shores, rocked in the cradle of the Revolution, it had not kith nor kin in any part of the world. Europe alone had civilization, but not even it had Liberty. Everywhere the barons ruled and the masses, comparatively ignorant, rejoiced to submit. Liberty and equality and manhood were almost unrecognized.

As Liberty emerged from its cradle a stalwart youth, its influence and example shook Europe and threatened to overthrow it with Revolution as accomplished in France. And when finally better counsels prevailed, aristocracy realized that its days were numbered, unless concessions were made to the liberties of the people. It yielded with good grace, with the result that the monarchies of Europe are no longer despotic, but limited, parliamentary; the people have a vote and voice in their own government.

The blessings of liberty came to Europeans so slowly that few of them probably today recognize how very different were the conditions a century ago, and how gradually the change has come about. The most advanced nations of Europe have only quite recently granted suffrage to the people, and even yet it is under limitations.

Nowhere is the standard of manhood recognized as in this land. All the reforms of Europe of the past century, directly or indirectly, owe their impulse to the example of America. As the sons and daughters of Europe by the thousands and the millions have come to these shores they have learned the blessings of liberty and the meaning of manhood. And their letters to their brethren at home, filled with their new conception of human rights, have had a leavening influence upon the bureaucratic and monarchical theories and institutions of the old world. Yes, Bartholdi had it right! Liberty has been enlightening the world during the past century!

### God's Mysterious Ways.

It is not for us to boast, but to think soberly. Whence came the light of liberty's torch? We answer that the spark was divine. In a certain sense and degree this spark and torch were given to Abraham's natural seed, the Hebrew nation, in the Divine Law, at the hand of Moses. Later the antitype of Moses, "Christ, brought life and immortality to light through the Gospel" message. Of our Lord it is written, "He is the true light which lighteth every man that cometh into the world." Our assertion, therefore, is that whatever blessing there is in the light which shines from Liberty's torch is the light of the Gospel.

Notice the language of our text, "The liberty wherewith Christ hath made us free." Of course man, originally made in the Divine likeness, must have had the love of liberty in his very constitution; but thousands of years of experience in slavery to sin and death have considerably crushed out the proper conception of liberty—godlike liberty. It is to these sinners or perverts from the Divine likeness that the Lord Jesus offers the true liberty. Note the effect that this Gospel message had upon the early Church. It made them a "peculiar people." It broke from them the shackles of superstition which firmly held their fellow men. It gave them higher, broader, deeper views of human rights and human responsibilities. It taught them that all men are sinners and that the King and the peasant, the learned and the ignorant, are all responsible to the one God and that he is no respecter of persons.

As a consequence, Christians came to be generally recognized because of the influence of Christ's message of liberty, which effected their every interest with its enlightening influences. We read that the people took knowledge of them that they had been with Jesus and had learned of him. They learned of Jesus no lessons of anarchy or strife, but those which taught the proper relationship between man and man. They were also taught to live peaceably, to endure, to suffer, to wait for justice until God's time would come; when, at the Second Advent of Christ, his Kingdom would be established and "justice would be laid to the line and righteousness to the plummet." Of the Apostles we remember that it is written that the rulers were astonished at their courage in standing up for principle in faithfulness to the Divine Word. They marveled at such courage in men whom they perceived to be "ignorant and unlearned." The fact is that having learned in the School of Christ the real principles of righteousness and the relationship of the things of the present time to the things eternal—these were transformed men, whose balance of mind, of judgment, was in accord with their knowledge—lessons in the School of Christ.

### A Great Falling Away.

St. Paul, and indeed all of the apostles, prophetically declared that before the Second Coming of Christ a great falling away would occur in the Church, which would affect the whole world. These declarations came true in the period known as the "dark ages," when the Word of God was inaccessible to the people and when the teachers of the Church turned aside from waiting for the Son of God to establish the Millennial Kingdom, and co-labored with earthly princes to use the name of Christ interwoven with ignorance and superstition and a chain of slavery, whereby the people would be restrained of their religious liberties, in order that they might not appreciate their political liberties. The School of Christ and its enlightening power belong by right merely to the fully consecrated, "The sanctified in Christ Jesus." But others, their relatives, neighbors and friends in large numbers partook of the spirit of *liberty* without accepting the spirit of *consecration.* The result of this spirit under present conditions, it may easily be seen, would be anarchy. Hence the princes, kings and emperors were glad to have the ministers of Christ come to their aid in binding and restraining the people. Nevertheless, nothing has occurred that God did not foresee, and that he is not able to overrule eventually for the advantage, the blessing of such as are truly his.

### Lifting the Veil.

Evolutionists tell us that the liberty and attendant blessings of our day, are because of Evolution; but they do not explain why or how Evolution should so suddenly lift the veil of ignorance and superstition from the race; why it should so suddenly bring to us the blessings of invention, skill through machinery ministering to our comforts in ten thousand ways undreamed of a generation ago.

The Bible answer to the question is that God's due time has come, and therefore these blessings, which are a part of and leading up to the Millennial Age conditions, are ours. The great clock of the Universe, under Divine regulation, has been keeping perfect time. At the proper stroke of the hour the Jewish Age began, at the death of Jacob, in the close of the Patriarchal Age. Again, at the proper stroke of the hour the Gospel Age began, at the close of the Jewish Age, at the death and resurrection of Jesus. And now likewise at the dawning of the Millennial Age and the close of the Gospel Age—coming exactly on time, all the events properly connected and rightly understood show that our great Creator is working all things according to the counsel of his own will and that the world's present experiences are wholly of Divine prearrangement.

Looking from this standpoint, we notice that in Divine providence America was hidden from the world until God's due time for its discovery. It was opened for settlement at a time when religious persecution was rife in Europe, when a man had no liberty even to think for himself—no liberty to worship his God according to the dictates of his own conscience. It was under Divine providence, doubtless, that the Pilgrim fathers reached these shores and cast their influence with that of others in bringing forth the child of Liberty. In God's providence various religious sentiments were at that time so evenly balanced that all of the colonies gladly arranged for religious freedom, which really meant a higher standard, a more Christlike standard than had been known in the world since the days of the apostles. It is this spirit of Liberty in which there has mingled a considerable measure of the light of the cross, the light of the world, that has brought the blessing and enlightening effect upon this land and upon the world; and with it, in God's providence, has come a mental enlightenment born partly of that liberty and partly of avarice.

### What Will the Harvest Be?

God has not granted us prophetic vision whereby to declare the future of this goodly land, which has had so much of his blessing thus far; yet he does in the Scriptures portray in a general way what we may expect. And, alas, it is a sad picture from one standpoint. The Scriptures show a very dark cloud overhanging liberty and the world. But, thank God, they show a silver lining to that cloud to those who have the eyes to see it—the spiritual perception. The Bible teaches us that the inventions of our day and its enlightenment will, under the operation of avarice, prove to be the upper and the nether millstones which will crush humanity terribly.

How can these things come about, do you ask? We reply that the inventions of our day, which are bringing so many blessings to the whole people at so little cost, are gradually drifting into "strong hands," the hands of trusts and capital. Some of these, indeed, have been and are yet blessings, helpful in many ways. Yet the concentration of power into the hands of a few is too strong a temptation to be long resisted. The day is not distant when the leverage will be used gradually to draw the coveted wealth more and more to the coffers of the trusts.

Meantime liberty and enlightenment have been doing more than merely giving us mechanical inventions and helpful contrivances and comforts. They have given us thought, intelligence, compulsory education, breadth of mind

## THE CALL DIVINE

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore,
Take up thy cross
And follow Me!

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem—
These things are vainer than they seem—
If thou canst turn from all of these,
Take up thy cross
And follow Me!

I promise only perfect peace,
Sweet peace that lives through years of strife,
Eternal love, immortal life,
And rest when all these wanderings cease.
Take up thy cross
And follow Me!

My yoke is easy—put it on;
My burden very light to bear.
Who shareth this, my crown shall share—
The present cross insures the crown.
Take up thy cross
And follow Me!

# THE BIBLE STUDENTS MONTHLY

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.


and general information. They have lifted the poor man out of the dunghill and have given him thought, and have recognized his liberties and rights theoretically, even more than he has yet realized them actually. The masses cannot be said to be asleep and needing to be awakened: They are awake, as evidenced by their thorough organization, extending to every avenue of business. But although awake the giant has not learned his power. He knows not how to co-ordinate his forces and to use them at the polls.

We cannot doubt that men will learn this lesson very soon. Then will come the time of trouble, when the giant, Labor, will strike against his master, Capital, and when the wonderful resources of both will be used with frenzy. The result will be what the Scriptures graphically portray as a "Time of trouble such as never was since there was a nation" (Daniel xii, 1).

### Will Not God Interpose?

Yes, we answer, God will interfere, but not in the time and manner, nor for the purpose generally expected. The same great Creator who through the past has supervised, and who latterly has caused the development of Liberty and the preparation of the mechanical arrangements for the Millennial Age—this same God has purposed the time of trouble which he declares, and which we understand is nigh, even at the door. He purposes it because through it better than in any other manner the world can be taught great lessons and be prepared for the Millennial Kingdom of Christ. In that time of trouble, according to the Scriptures, the rich, the proud, the great, the mighty, shall weep bitterly and have sore distress. Likewise the poor.

Yes, the Word of God declares that there shall be no peace to anyone—the trouble will be general. There will be no way of escape from it. The Scriptures imply that in that time of trouble the rich and the great will receive a lesson; likewise the masses a different lesson—but both evidently to their mutual advantage.

### The Silver Lining.

Thank God, the Scriptures give us a view of the silver lining behind the clouds of trouble; assuring us that at its conclusion the whole world will have learned a most valuable lesson in the furnace of its affliction. Both parties to the strife, humbled by their utter failure, will be ready to acknowledge Messiah King of kings and Lord of lords. Many nations shall go and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isaiah ii, 3). Of the glories and blessings of that Millennial day the prophecies of old are replete with testimony. But the chief blessing then to be brought to mankind under the reign of Messiah's Kingdom will be the knowledge of the glory of the Lord. All men shall come to appreciate the Divine character and its principles of Righteousness—Justice, Love, Wisdom and Power—that all men might, after experiencing the bitter and the sweet, the evil and the good, know how thereafter to choose the good, in harmony with the Divine Law, and, by obedience, come to everlasting life and joy and blessing. It is of that happy time, we remember, that St. Peter assures us, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The Apostle additionally informs us that whoever will not accept the righteous regulations of that government shall perish in the Second Death; "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts iii, 19-23).

# DO YOU KNOW?

**MATTERS** OF INTEREST AND IMPORTANCE TO ALL THINKING PEOPLE, ESPECIALLY TO CHRISTIANS

**DO YOU KNOW** that the Millennial age was specially preached about by the Apostles as "The Day of Christ." "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

**DO YOU KNOW** of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it *"the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets"?

**DO YOU KNOW** that St. Peter there declares that these times of blessing will not precede, but will *follow,* the Second Coming of our Lord Jesus?

**DO YOU KNOW** that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

**DO YOU KNOW** that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25-32.

**DO YOU KNOW** that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be *"in his days"* and that only the wise will know it?

**DO YOU KNOW** that the *object* of the Second Coming of Christ, as well as its *manner,* is generally misunderstood? that his coming, according to the Scriptures, means the blessing of all the families of the earth?

**DO YOU KNOW** that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19-21; Rev. 21:1-4.

**DO YOU KNOW** that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word *judgment* implies, not merely a sentence, but also a trial?—II. Pet. 3:8.

**DO YOU KNOW** that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (I. Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's Seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

**DO YOU KNOW** that these and many other vital and interesting questions of the present day, are being considered scripturally in the weekly sermons by Pastor Russell?

**DO YOU KNOW** that Pastor Russell's sermons are being published in many of the leading newspapers of the United States and Canada, and thus the light of "present truth" (2 Pet. 1:12) is spreading? Copies of sermons published in this paper can be obtained free. Write us at once.

# The End of the Age Is Its Harvest Time

*"The harvest is the end of the age."—Matt. 13:39.*

Christian people have forgotten and worldly people never knew the significance of our text. We are all familiar with the beautiful hymn which inquires, "What will the harvest be?" and which gives the suggestion that in each life-experience there is a sowing and a reaping. This is true and we will examine this phase of the subject by and by; but first we call your attention to the fact that our Lord in the parable of which our text is a part had no such thought in mind. The parable deals, not with the Church individually, but collectively. It points out that our Lord, the Son of Man, was a seed-sower and that the field in which he sowed the seed was the world. His personal seed-sowing of the Gospel message was accomplished more than eighteen centuries ago, but since then from his glorious presence at the Father's right hand on the throne of glory he has been represented by his followers, who, imbued with his spirit, have gladly laid down their lives in the same work of scattering the good tidings of the Kingdom.

It is true also that our Lord did a reaping work and associated his disciples with himself, saying, "I sent you to reap that whereon ye bestowed no labor [other men plowed, harrowed, sowed], and ye are entered into their labors," as reapers of the fruitage of other toil. The truthfulness of this is manifest and is corroborated by the statement of John the Baptist, who declared of our Lord that he was the Reaper of the Jewish Age whose fan was in his hand, and who did purge the threshing floor, and did gather the wheat into the barn and burned up the chaff with unquenchable fire. (Matt. 3:12.) Looking back over Jewish history we see that the harvesting of the Jewish Age began with our Lord's first advent and ended forty years later at the destruction of Jerusalem. In that time he gathered all the wheat of that nation, all who were ready for the Kingdom. (John 1:12.) These were comparatively a "little flock." They were all "Israelites indeed in whom was no guile." These were gathered to the garner or barn of Divine favor or protection by the baptism of the holy Spirit, which came upon the leaders at Pentecost and subsequently extended to every one of us, to every Israelite indeed, anointing these with the holy Spirit.

The threshing, the winnowing and gathering into the barn continued during the entire harvest period and ended in the year A. D. 70, when the Roman army completely destroyed Jerusalem and every vestige of Jewish polity. Thus was fulfilled John's prediction, "He shall baptize you with the holy Spirit [Israelites indeed beginning at Pentecost] and [the remainder] with fire." All not baptised with the holy Spirit, all not adopted thus into the family of God, received their share in the baptism of fire, trouble, which came upon that nation, and to it the Apostle refers saying, Wrath to the uttermost is come upon this people, that all things written in the Law and prophets concerning them should be fulfilled.—1 Thess. 2:16; Matt. 5:17, 18.

### A DOUBLE WORK PROGRESSING.

From the foregoing it will be perceived that during the harvest period of the Jewish Age a two-fold work progressed—the harvest of the Jewish Age and a preparatory work for the Gospel Age, a reaping work and a settling time as respecting the Jews and their covenant relationship to God and simultaneously the opening of the new dispensation, in which the middle-wall of partition between Jews and Gentiles was in due course broken down and all who received Christ, whether Jew or Gentile, bond or free, were accepted of the Lord as members of the New House of sons, which took the place of the Old House of servants—"Moses verily was faithful as a servant over all his house [of servants], but Christ as a son over his own house [of sons], whose house are we if we hold fast."—Heb. 3:5, 6.

The parable of the wheat and the tares, to which our text belongs, was a brief statement by our Lord of his work in the world during this Gospel Age. The foundation of it he laid in his redemptive work, the work itself properly began with the bestowment of the holy Spirit of Pentecost. Our Lord declares that he sowed the good seed of the Kingdom. In harmony with this we find that he continually taught his disciples that the Jews were right in their expectation of the establishment of God's Kingdom amongst men for the overthrow of sin and Satan, and for the deliverance and uplift of Adam and his race. But he instructed them that his Kingdom was not of this world, not an earthly kingdom, and that his servants were not to fight with weapons of carnal warfare for the establishment of his Kingdom. It would be established at his second coming in power and great glory. It would have all power and to it every knee would bow, every tongue confess. It would not oppress, but would bless its subjects and fully restrain its enemies and ultimately destroy the impenitent.

### THY KINGDOM COME ON EARTH.

Thus he taught his disciples, and us through them, to pray for the coming Kingdom as the Divine boon and blessing most desirable. He said, "Pray ye, Thy Kingdom come, thy will be done on earth as it is done in heaven." (Matt. 6:10.) That Kingdom was associated with nearly all of his promises to his disciples. As the young nobleman he would go to a far country and in due time would return and reckon with his servants and reward them according to their loving loyalty and energy in his service. In his Kingdom, some of his glorified servants would be granted dominion over two cities, some over five, some over ten and thus all would be joint-heirs with him in his Kingdom, sharers of his throne, partakers in his great work of uplifting Adam and his race out of their present fallen conditions, mental, moral and physical.—Luke 19:12.

Not only does the parable which we are discussing refer to the Kingdom, but practically every parable which our Lord uttered was given to teach something respecting the character of the Kingdom—when it would come, or something respecting the character and experiences of those who were invited to share that Kingdom with their Redeemer—the "called, chosen, faithful," who will make their calling and election sure to a participation in the Kingdom honors, privileges and blessings. Some of these parables show this Kingdom class, the Church, as a nominal system containing good and bad, faithful and unfaithful, saints and imposters; as, for instance, the


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# THIEVES IN PARADISE

From the text, "Verily I say unto thee, today shalt thou be with me in paradise,"

## INTO HIS LIKENESS

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. 3:18.

Sometime—dear hands shall clasp our own once more,
And hearts that touched our hearts long years before
Shall come to meet us in the morning land;
And then, at last, our souls shall under- stand
Now, though he hid his meaning from our sight,
Yet God was always true and always right;
And how, though smiles were often changed for tears,
Along this tangled pathway of the years,
Yet only so these lives of yours and mine
Have caught the likeness of the Life divine.

—*Anon.*

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—1 Cor.13:12.

parable of the net which, cast into the sea, gathered both suitable and unsuitable fish throughout this age, though the separation was not due to be accomplished until the end of this age. Similarly the parable we are discussing shows two classes in the Church, one, the "wheat" class, begotten of the holy Spirit, the other, the "tare" or imitation class, not begotten of the Spirit of the Lord, but rather of the wrong spirit, the spirit of the world.

### AN ENEMY DID THIS.

Our parable shows that the Lord and his faithful disciples sowed the good seed of Kingdom promises, but that subsequently our enemy, Satan, over-sowed the field with treacherous and false doctrines. As the true doctrines bring forth the true "wheat" class suitable for the Kingdom, and false doctrines produce wrong characters, "tares," which today all over Christendom are so that the true wheat are being choked out. Indeed, so accustomed is the world to the high look of the "tare" class that the humble "wheat" are thought peculiar and a strange party of undesirables. So closely intertwined are the roots of the two classes that the great Reaper decided that there would be no separation between them until the harvest or end of this age; because to disturb such close relationship in life would create a great commotion, such a time of trouble as would wreck present institutions; hence the Lord's decision was, "Let both grow together until the harvest; the harvest is the end of the age." At what time the great commotion incidental to the complete separation of the small harvest of wheat from the great harvest of tares would be due and the great time of trouble incidental to the separation would find its proper place in connection with the proper judgments with which this age will end and the proper plowing experiences of trouble with which the new dispensation will be inaugurated.

### WE ARE NOW IN THE HARVEST TIME.

Dear friends, in two of the volumes of the "Scripture Studies," which many of you possess and I trust are studying, we have presented from the Scriptures the evidence that the harvest of this Gospel Age is forty years in length and that already considerable more than one half of it is in the past. We have pointed out that this is the meaning and the true interpretation of the peculiar conditions, favorable and unfavorable, which now surround the pathway of all of the Lord's people. This is the explanation of the federation movement among the churches, of the trust movement among the wealthy and of the union movement amongst the masses. The awful time of trouble which shortly as a plowshare will prepare mankind for the new dispensation, the Millennial Kingdom of Christ and his Church, is even now casting its shadow before. Already our Lord's prediction of it is being realized, "Men's hearts are failing them for fear and for looking after those things which are coming upon the earth." (Luke 21:26.) The courageous are saying, "Peace and safety," but the Scriptures declare that the consummation of the age is upon us and that nothing can avert it; that the destruction will come with suddenness, "as pangs upon a mother," with brief respites between, but gradually increasing in intensity until the new dispensation, the Kingdom of God's dear Son, shall be born in the morning of the new day—"The Sun of Righteousness shall rise with healing in his beams."

If we are right, the present is the time for God's people to draw very near to the Lord, to come under the shadow of the Almighty, to put their trust more and more in him and to purge themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord (2 Cor. 7:1.) As the harvest of the Jewish Age brought fresh tests to nominal Israel, so the present harvest period will surely bring fresh tests to nominal Spiritual Israel, tests which only the faithful, the saintly, will be able to stand. The fiery trials of this day will try every man's faith and works of what sort they are. Only the gold, silver and precious stones of Divine truth and faith and character will survive these tests. The wood, hay and stubble character, like the tares of our text-parable, will succumb to the fiery trials of this great and notable day of the Lord, toward which the eyes of the prophets of God and of our Lord and of his apostles all looked—the day of which they all made mention.

Now is the time for the fulfilment of Malachi 3:16, when They that feared the Lord [that reverenced him] spake often one to another [conferred respecting his promises and sought to be helpful to each other] and a book of remembrance was written for these and to them was given the assurance they shall be mine, saith the Lord, in the day when I come to make up my jewels. It is pertinent to our topic that we inquire one of another respecting our preparation for the evil day into which we are entering. Have we on the whole armour of God; are we standing firmly ourselves and helping the brethren to stand firmly against the wiles of the Adversary, our common foe; have we on the wedding garment of Christ's righteousness, faith in his blood? Are we seeking to keep it free from spot and wrinkle or any such thing? Are we distressed by any imperfection, spot or wrinkle, so that we go at once to the throne of heavenly grace there to obtain mercy and cleansing and to find strength to help for all times of need? While keeping in memory the foregoing, as the proper interpretation of our Lord's parable, let us colabor with the great Reaper to the extent or our ability under his promise, "He that reapeth receiveth wages and gathereth fruit unto eternal life."—John 4:36.

### WHAT A MAN SOWETH HE REAPETH.

Before closing we note the fact that not only has our Lord been sowing and now reaping the harvest of this age and preparing for the greater sowing and reaping of the Millennial Age, but that each of us, and indeed all mankind, outside as well as inside the Church of Christ, does a sowing and a reaping work in respect to his own life and interests. The beginning of all of our sowing is in the mind, or, as the Scriptures would say, in the heart: Out of the heart proceedeth the various good and bad influences which go to make up our characters. What we sow, we will reap in time. If we sow anger, malice, hatred, envy, strife, ambition, vainglory, bitterness, backbitings, evil-surmising we will reap accordingly. What a sad harvest results from such a sowing! How many fold these evils are multiplied to ourselves and to others! And how far-reaching may be the influence of these evil things upon others! They ripen, they go to seed, they are blown by the winds of gossip and suspicion and many are thereby defiled. "What will the harvest be?" Surely the harvest of such a sowing will be with bitterness and tears proportionate to the degree of knowledge enjoyed and sinned against.

It is bad enough that the world, uninstructed of the Lord, with no ears to hear his counsel, should sow such an evil, injurious crop. What responsibility would be ours under such circumstances if our ears have heard, our eyes have seen something of the glories of the Lord, the beauties of his character and the fruits of his spirit! God forbid, you say, that any of us should make such a mistake and thus sow in our hearts a crop so displeasing to the Lord and so injurious to ourselves and to others!

On the other hand, the Lord's consecrated people, whose hearts have been prepared under Divine supervision, have heard the Master's words instructing us how to sow profitable crops that will prove to be blessings to ourselves and to others and glorious to his name. In his Word he supplies the good seed and he gives us freely the seeds of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope, joy. He who sows these carefully, patiently, perseveringly in his heart and who watches day by day, lest the enemy cast in any seed of malice, envy or strife—promptly purging it out and destroying it—what a blessed portion is his! How beautiful are the flowers of grace and truth as they develop and more and more manifest themselves in looks, in words, in deeds! What a fragrant perfume is exhaled from the heart and life which is thus regulated in harmony with the Divine Word!

Dear friends, let us make no mistake; let us do no experimenting; let us not think for a moment that our own wisdom is sufficient and that we may set aside the instruction of our Lord and of his apostles. Let us now, in the harvest of this age, be, if possible, doubly alert to watch and pray lest we enter into temptation, lest we fail of the grace of God, fail to attain a share in the glories of our Redeemer which so shortly is to be used of the Lord for the blessing of all of the families of the earth and to guide them and instruct them as to how they must root up all evil weeds—malice, strife, envy, etc.—and must sow freely the seeds of truth and grace, to the intent that the harvest of the Millennial Age in turn shall see them blessed with human perfection and full restitution; failing of which they will be utterly destroyed in the Second Death.—Acts 3:23.

Desirous, dear friends, that you should have every opportunity for helpful Bible Study, I have arranged with the publishers of one of my books, "The Divine Plan of the Ages," that they should supply orders coming through me at absolute cost. This will enable all of you to procure for yourselves and friends this book of 380 pages, in cloth binding, postage prepaid, four copies for a dollar or one copy at the same rate, 25c, or the same matter in magazine form for 5c per copy. On this book, dear friends, I receive not one penny of royalty, I merely am solicitous that you have the Divine Plan in a still more orderly presentation than is possible in my weekly sermons—and the latter will be still more clear to you after the reading of this book, which some have styled "The Bible Key."

# The Length and Breadth, Height and Depth of Christ's Love

*Text:—"That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length and depth, and height; and to know the love of Christ which pa seth knoweledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.*

The word *love* is as warming and cheering correspondingly as the words *hatred* and *selfishness* are cold and discouraging. To some who all their lives have been immersed in a world of selfish frigidity, the real quality of the word *love* is disallowed, disputed, claimed not to exist. Nevertheless there is a craving in every human being for love, pure and sincere, even though never expected to be found. This craving of the human heart for love and sympathy increases as the years go by. Inevitable reverses and failures for the majority take the place of anticipated successes. However strong, courageous, or even brutally fierce has been the warrior in the battle for bread and fame and earthly glory, he craves ultimately, in his partial or complete disaster, the love which he has never shown to others, nor ever really expected that others would show to him. Whether he succumbs to financial disaster, or to immorality, or to narcotic stimulants, or to disease, it matters not which, the balm of Gilead for the wounded soul is Love.

Sometimes this love comes from the partner of life, the wife or the husband; sometimes from parents or children, sisters or brothers. Thank God for these "sometimes" and for the evidence they afford us of some measure of the image of God in humanity. But alas! in a vast majority of cases the failure, the disaster suffered not only shatters hope, but cools friendship and destroys the semblances of love, which were merely emotional or perfunctory or admiration! At such a time the message of the love of God and Christ is balm indeed, if it come to the wounded and discouraged one! And our thought is that, particularly at this time of the year, such discouragement is apt to be born in upon large numbers of the human family. With the opening of the New Year, many properly made fresh resolutions to themselves, or to their friends, or to the Lord—to live more noble lives, to be true to their Creator, to themselves, to their companions in life—in general, to all of their interests and obligations. But the first month of the year has witnessed trials, testings, and to many has brought defeat and discouragement.

### "COME, WEARY AND HEAVY LADEN."

Now is the opportune moment to these discouraged ones to hear the voice of him that speaketh from heaven, telling them of his love, sympathy and his willingness to aid those who will accept his assistance. Hearkening obediently to his voice, the hour of defeat may be changed to the hour of victory, by the Lord's assisting grace, just as, many a time in earthly warfare, victory has been wrested from defeat by the arrival of re-enforcements at the opportune moment. The moment of discouragement and hopeless despair and loss of confidence in earthly progress is the opportune moment for the discouraged one to recognize his need of the Saviour and to cry unto him, and forthwith receive the re-enforcements promised from him who has declared, "My strength is made perfect in your weakness;" and again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls."—Matt. 11:28-30.

Ah! but it requires faith to believe in a Saviour whom we have never seen, and with whom we are not acquainted, and especially in one who has been so frequently misrepresented to us as having prepared from before the foundation of the world for our eternal torment. How can we assure ourselves of his love? How may we know that he is not the cruel one that has been pictured to us, but instead a loving, generous, kind, faithful friend—a God who delighteth not in our trouble, who rejoiceth not in iniquity, who rejoiceth not in eternally tormenting his creatures, nor even in destroying them eternally in the Second Death, but, conversely, in doing us good, in exhibiting towards all who will receive it, his loving kindness and tender mercy, enabling them more and more, in the language of our text, to appreciate the height and length, breadth and depth of his love, and who eventually will have all men saved (recovered) and brought to a knowledge of the Truth, and to obedience and character development, to life everlasting in the Paradise of God?

We see the difficulty of such, and it


## "WHERE ARE THE DEAD?"

The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to anyone free.

eries aloud to those of us who have learned the way of the Lord more perfectly to let our light shine, to let all the world who are not completely blinded by the Adversary see the true character of our God, and of the Son of God, and the Scriptural presentation of the love and mercy and abundant provision arranged for in the Divine Purpose. What the world needs is to get over its fright respecting the Lord and the future and to see the Love of God, and his gracious provision in Christ. This alone will win the heart, in the proper sense of the word. Fear may bring torments, but only the Truth can sanctify and happify, fulfil our Redeemer's prayer, "Sanctify them through thy Truth; thy Word is Truth."

The fright that is upon the world came from the Dark Ages, echoed by all the creeds of orthodoxy, breeding in the hearts of men distrust, fear, hatred of God and of the Bible, which is falsely accredited with being the Fountain from which these brackish waters of tradition represented by the Creeds, have been drawn. It is time that every true Christian should take his stand for the right, the Truth, for the Word of God, for the exposition of the falsehoods which have slandered the Almighty character, which have benumbed the zeal of the saints, and have repelled the weary and the heavy laden as they looked for relief and balm in the direction of their Creator. Is it not time that all ministers of the Gospel announced and manifested their freedom from the creedal mis-statements of the Divine character and purpose, which in their hearts they long ago have rejected? It is well that all such should lift up their voice like a trumpet and give no uncertain sound to the masses of the groaning creation, who are awakening and hungering and thirsting for the bread and water of life, which alone can satisfy their longings.

### "THERE IS A WIDENESS IN GOD'S MERCY, LIKE THE WIDENESS OF THE SEA."

This is the message which we bear to the troubled and discouraged ones. They must take our word for it, until they have time to take up with us a thorough study of the Scriptures, and to demonstrate to themselves that the justice, wisdom, love and power of God are all enlisted on behalf of Adam and his race—to do us good, to save us from our sins and from the dead and dying condition in which we find ourselves, mentally, morally and physically. Nor should it be so difficult to exercise this degree of faith. The Scriptures declare, "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) This involves a faith in the justice of God, that, inviting us, he will not spurn us, when we respond to his call. Moreover it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving, unloving Creator should be rejected instantly by every rational mind, as being ungodlike, demoniacal. And no doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the Doctrine of Devils, was imposed upon our minds from our very earliest childhood, and often by those whom we properly loved and whose piety we reverenced, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all mankind. It is the lack of this true theology that is driving many away from the Lord and his Word, into vain philosophies and "science falsely so-called"—Higher Criticism, Christian Science, Evolution, Theosophy, etc., etc.—1 Tim. 6:20.

The world has discovered that the bonds of ignorance and superstition have been holding it for centuries, and that its eyes of understanding have been so long covered that now they blink in the dazzling light of the dawning Millennial Day. At one bound the so-called scientific world has left the Word of God and leaped into a refined agnosticism, which professes a faith which it does not possess. The middle class and the lower class of Society are ready to follow their leaders, and this means very shortly what the Scriptures predict, "A great time of trouble, such as never was since there was a nation"—a social, religious, financial and political upheaval—and anarchy.

Thank God for the assurances of his Word that the spasm will be but a brief one; that "A short work will the Lord make with the earth," and that everything has been prepared for the establishment of the Millennial Kingdom upon the ruins of present systems. It is folly to think of holding the people back and bandaging the eyes of their understanding and to again enslave them with ignorance and superstition. Those who are thus endeavoring to meet the situation show clearly that they do not understand it. The tidal wave of liberty of mind can no more be repressed than the ocean tide can be swept, stayed with a broom. There is just one remedy, the Truth, and a correct understanding of the teachings of the Bible. Whoever fails to receive the Truth fails of everything with respect to the present life. And this applies not only to the world in general, but also to believers, to the entire Church of Christ. The hour of trial predicted to come upon the whole world is now upon us, and the Apostle Peter's declaration is that it must begin with the Church of God. The statement of the Prophet is that one thousand will fall to one that will stand—"A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." (Psa. 91:7.) The statement of the Apostle, respecting the same time and trial, is, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:11–13.) Not, Who shall fall, but "Who shall be able to stand?" is the question.

### LENGTH, BREADTH, HEIGHT, DEPTH.

We are not able to tell the wonderful measures of God's love—nor can others tell them. Indeed, as the Apostle suggests, the privilege of appreciating these measurements is granted only to the "saints," and to these in proportion to their saintliness. Thus a babe in Christ, though beloved of the Lord and carefully cherished, cannot, as an infantile saint, comprehend these measurements of Divine character. When first he believed in the Lord he saw something of Divine love and mercy, which influenced him and drew him to the exercise of faith and the renouncement of sin. From that standpoint of Justification by Faith he could see more of the Lord, and appreciate more the measurements of his greatness. Then, called and appreciating the call, he bound his heart before the Lord and made a full surrender to him in response to the invitation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." —Rom. 12:1.

Having thus done all in his power and laid himself at the Lord's feet, he received the begetting of the holy Spirit, not with outward show or demonstration, but with inward grace and the enlightenment of the eyes of his understanding. From this new standpoint of consecration and harmony with the Divine will, he began to see more of the length, more of the breadth, more of the height, more of the depth of God's love, and hourly, daily, monthly, yearly, if living up to his privileges faithfully, he has been growing in grace, growing in knowledge, growing in opportunity to see these measurements of the Divine character.

Note that this is the very expression of our text and context: the reception by faith of Christ into our hearts, as a rule brought strengthening, mighty strengthening by his Spirit in the innerman, to the new nature. As this Spirit of Christ dwelt or resided in our hearts by faith, it tended to root us and to ground us in his character-likeness, which is the same as that of the Father—Love. Now, then, all this experience makes us able to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, even we who know now in part only, by and by, after experiencing the resurrection "change" from earthly to heavenly nature, shall see our Lord as he is and then know as we are known. How grand will be this consummation!

So in our text, which applies to the present life, the Apostle declares that the saints even cannot know the love of Christ, because it "passeth knowledge." He then gives a further intimation of how this keen appreciation of the glorious character of God comes to his consecrated ones, namely, by their being "filled with the fulness of God." This means, dear friends, not only the renouncement of sin, and faith in the Lord as our Redeemer and consecration to him, but a filling with his spirit, his mind, his disposition. This, as already stated, is a gradual work, "Not by might, nor by power, but by my spirit, saith the Lord." The Lord's Spirit is one of holiness, not only of separateness from sin, but of opposition to it; not only of sympathy with righteousness, but of activity on its behalf; not only of putting away from our hearts every sympathy with unfruitful works of darkness, but also the receiving of that spirit which condemns them by daily life and a word fitly spoken; not only by an appreciation of the fruits and graces of God's Spirit—meekness, gentleness, longsuffering, brotherly kindness, love—but so great an appreciation of them as more and more induces us to stamp these gracious characteristics of Divinity upon our own thoughts and words and deeds.

Thus it is that we become "copies of God's dear Son," and "meet for the inheritance of the saints in light." To these more and more the Father is pleased to grant the opening of the eyes of their understanding, even to appreciation of the things of the Spirit—"The deep things of God."

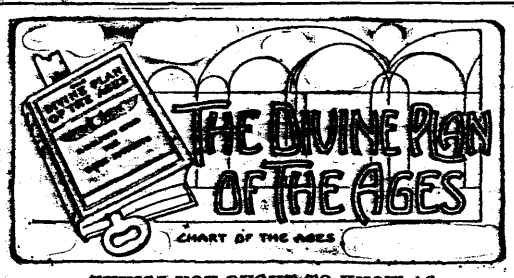
### ST. PAUL PRAYED FOR THEM.

The great Apostle not only preached Christ and shunned not to declare the whole counsel of God, but he never once refers to eternal torment or anything akin to it. No, not in all of his writings, which constitute more than one-half of the New Testament Scriptures! The severest penalty that he ever declared was everlasting destruction, the Second Death, from which there is no hope of deliverance. Undoubtedly he was right in this course. On the contrary he preached and wrote not only about the length and breadth and height and depth of the love of Christ, but in the context (verse 14) he tells us that he prayed for the Church, that they might be able to attain such and more of God's love. Undoubtedly this is the great need of the Church to-day.

Let us all pray for ourselves and for each other a wider opening of the eyes of our understanding, and a still more full comprehension of the love of God.


"SANCTIFY THEM THROUGH THY TRUTH"

THY WORD IS TRUTH

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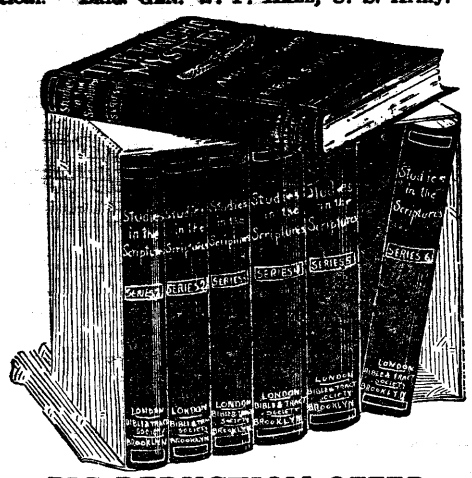


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VOL. IX — BROOKLYN, N. Y. — No. 7


## Religious and Scientific Gleaning

### DR. MACARTHUR VISITS THE POPE.

The first president of the Baptist Alliance was the late Rev. Dr. Alexander McLaren, of Manchester, England, and the second one the Rev. Dr. John Clifford, of London. The Rev. Dr. MacArthur is the third, and the first American.

Dr. MacArthur, with characteristic vigor and decision, is planning for a trip to St. Petersburg and to Rome in the interest of the church which has honored him.

The matter that will take President MacArthur to Rome is liberty of Baptists in Spain and Portugal and of Protestant Christians in Peru and Ecuador. Baptists went into Portugal almost before former King Manuel of that country reached his exile in England. It is denied by Baptist leaders in Europe that they have any contention with the Catholic church. They say their only purpose in Portugal is to assist in the spread of the Gospel and to succeed in spreading it where, as they say, the Catholic church has failed. The American Bible Society has recently reported the burning of Bibles and tracts in the streets of Peru cities. It is not charged that Catholics did wreng, but that mobs, incident to almost all countries, were carried away by evil reports.—Exchange.

* * *

Incidentally we might remark to Brother MacArthur and the American Bible Society that there is a little home missionary work needing to be done in opposition to Bible and tract burnings right here in our glorious America, the land of the free and the home of the brave. Twenty-seven copies of "Studies in the Scriptures" were recently burned in the public streets. The **auto de fee** equalled the Spanish procedure and excelled it in that it had Protestant clerical supervision and endorsement.

This interesting exhibition of the medieval spirit was manifested in an American City in Arkansas. An evangelist of probably more zeal than knowledge preached powerfully of what he did not know about God's intention to eternally roast, stew and fry every member of our race except a saintly handful of the "very elect." Many of his auditors had been as ignorant of the true teachings of the Bible as himself, but had begun to have the eyes of their understanding open to the true meaning of God's Word respecting the eternal rewards and punishments of humanity. These saner thoughts they had been gleaning from the study of a book entitled "Millennial Dawn." Evidently the evangelist had been perplexed by some of the questions put to him by those who had been reading the books; so he persuaded his hearers that the entire sum of the Gospel, all of the "good tidings of great joy," centers in the doctrine of eternal torment and that any other thought of happiness than that of looking over the battlements of heaven and seeing their friends in agony in hell would be blasphemy. Then he persuaded the poor souls whom he had misguided under the title of "evangelist" to bring their books, after the manner of olden times, and make a bonfire of them in the street. Twenty-seven copies of "Millennial Dawn" books were brought and, after prayer to God, they rendered a hymn of praise for the darkness and superstition which they enjoyed, and then set fire to the books.

But "all things work together for good to those who love God—to the called according to His purpose"—the really elect. While this exhibition of the twentieth century intelligence was progressing, an officer of the church, whose "eyes of understanding" the devil had not completely closed, passed that way.—2 Cor. 4: 4.

His query was, What sort of medieval procedure is this? The explanation came that they had heard of some very good people who had read those books and the reading had made a great change in their lives and in their faith. The reading had made them better people, saintly people, and had increased their faith in God and in the Bible; but somehow, after reading, they lost their interest in sectarianism—hence the evangelist and the pastor had concluded that they would have fewer puzzlesome questions if the books were burned. The gentleman, a merchant, concluded that he would like to read any book which would have just that effect upon the readers. He was the more curious to read it because of the fear of it manifested by his pastor and the evangelist.

### A MINISTER TURNS JUDGE

In reading the below item we perceive that a minister has forgotten the Master's injunction, "Judge nothing before the time." Even though the word damn be given its proper signification of condemn, the minister in question has made of himself a judge and a condemner without authority. But the entire statement implies that the minister in question believes that the word damn means more than condemn—that it signifies in some unexplainable way a consignment to eternal torture. Notwithstanding this, he as a professed servant and representative of God, damns to eternal torment some who do not square their conduct with his sentiment. Then he declares that he hopes the damned ones will repent in time so they may not receive the penalty which he has pronounced against them. Here is the belated statement, widely published in the secular press:—

"I have been taught that 'damn' is a good Scriptural word; not, however, to be used unadvisedly or lightly, but reverently, discreetly and advisedly, soberly and in the fear of God, like matrimony or a blue pill; and so I say advisedly and soberly: Damn the Ice Trust and the Milk Trust and the farmers and the cows and everybody and everything that is making this hot weather an excuse for boosting the price of ice and milk.

"I hope they'll repent in time to escape that place where they'd give their moral souls for a drink of iced milk.

Yours truly,

L. S. OSBORNE,
Rector Trinity Episcopal Church,
Newark, N. J."

We doubt very much if Rev. Osborne or any other educated minister of today really believes in a place of eternal torture; for they all know that the Hebrew word **sheol** in the Old Testament and the Greek word **hades** in the New Testament signify the death state and never a place of fire, suffering or torture. They know that the word **Gehenna** of the New Testament, rendered hell-fire, is explained in the Bible itself as signifying the Second Death. They know that the story of the rich man, Dives, and the poor man, Lazarus, is a parable with the most inspiring and happifying interpretation consistent with itself and with the entire Bible. Why, then, should Brother Osborne or any other minister of Christ, even in a joke, use language calculated to be misunderstood by nine-tenths of his readers? We can only say that, in our judgment, it is a grievous mistake which Brother Osborne and all other ministers should seek to profit by.

### FREE LITERATURE.

Send postal card request for free copies of this paper. Some of the interesting subjects you may have for asking are:—

Calamities—Why Permitted?
Creed Idols Smashed!
The Rich Man in Hell.
Thieves in Paradise.
The Resurrection.
Spiritism is Demonism!
When God was Alone!
Cardinal Gibbons' Sermon.
Immortality of the Soul.
The Handwriting on the Wall.
Our Lord's Return.
Where are the Dead Non-Elect?
Darwinism is Dying.
The Keys of Death and Hell.

## Why Does the Lord Permit Evil?

*"The secret of the Lord is with them that reverence Him; and He will show them His Covenant."—Psalm 25:14.*

THE QUESTION of the Ages is, Why did the Almighty, originally, permit Evil—Sin? And why has an Omnipotent Ruler such as He, for more than sixty centuries, permitted Satan to continue his reign of sin and death? Leaving out entirely the unscriptural theory so prevalent, respecting a purgatory of centuries, or a torment everlasting, and considering merely the trials, suffering, sorrow and pain of humanity during the present life, how shall we account for their permission by an All-Powerful Creator, who knew the end from the beginning?

Why does He permit injustice, unrighteousness, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father—as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of His creatures under these admittedly unfavorable conditions—beset by weaknesses and sinwardness from their birth and surrounded by others, similarly weak, and beset by Satan and his minions—wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture, with nine hundred and ninety-nine chances out of a thousand against us?

Our question is surely too deep for any human philosophy, and those who reject the Bible as of Divine inspiration may as well abandon all hope of an answer. God Himself, and none other, could tell us of His own secrets—why He did as He did. Truly we read, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant."—Psalm 25:14.

The light now shining upon the Word of God shows us that the Divine purpose in connection with mankind is a progressive one, embracing Ages and Dispensations. If we ignore these, we are thereby blinded to the true answer to our question. Accepting these, it is the privilege of Bible students today to see the light in God's Word—to see matters from the Divine standpoint, to understand the "Mystery of God, hidden from Ages and from generations, and now made known unto His saints," namely, that in the Ages to come all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for, and proved to be a part of the great Divine Program which will work out to the glory of God and the enlightenment and blessing of angels and men.

#### Man's Primary Lesson

First of all, God chooses to have children possessed of a quality like His own—freedom of will. He therefore not only created man perfect in mind and body, but He gave to him a will, the power of choice—liberty to choose one course or another. God foresaw that giving man this liberty of will would lead to the seduction of Mother Eve, and to the disobedience of Father Adam, through his love for his wife. Adam's preference was to die with her rather than to live in harmony with God without her; for if he should disobey he would come under the sentence of death. Although Adam and the angels were perfect, they had not a perfect knowledge of their Creator, of His Love, His Wisdom, His Justice, His Power.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God premeditated the entire Plan of Salvation, as He has since been working it out; and He will completely accomplish the same ultimately through Messiah's Kingdom. The great lesson which will eventually come both to angels and men will show forth Divine Wisdom, Justice, Love and Power, fully co-ordinated. In no other way that we can imagine could this great Revelation of the Divine character be so well made. However, in order to comprehend this great Program, it is necessary that we follow strictly the Scriptural teachings, and avoid wholly the nonsense of our creeds, manufactured during the Dark Ages. We must see that "the wages of sin" is not eternal torment, nor purgatory, but **death.**

God allowed this reign of sin and death from Adam until Moses without so much as making an offer of terms of reconciliation and peace. Then an offer was made to the nation of Israel, and to no other nation. The offer of Israel's Law Covenant was, "He that doeth these things shall live." God, of course, knew that Israel could not keep perfectly the conditions of that great and wonderful Law. The offer served as a lesson to that nation respecting the impossibility of any man's keeping the perfect Law; and the same lesson comes to us of this Gospel Dispensation. We see that what the Jew could not do we cannot do; where he failed we would fail.

Thus through the Law Covenant God taught a great lesson to Israel and to the Church; and He will ultimately teach the same lesson to the world and to angels—proving that by the deeds of the Law no fallen flesh could be recovered and re-instated in Divine favor. Four thousand years passed from man's creation, and death reigned from Moses to Christ as thoroughly as it had previously reigned from Adam to Moses. The Law Covenant did not stop the reign of sin and death. Something more than a Law is necessary. The Divine Program demands recovery from sin and death, and the Divine Program purposes this recovery.

Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and ninety thousand go into the tomb every twenty-four hours.

But a Remedy is in sight. It was foretold through the Prophets, but it began to operate in Jesus. His miraculous birth, His faithfulness and consecration unto death, His reward of resurrection and exaltation to the right hand of the Majesty on High, are all essential to man's recovery—essential to the overthrow of this reign of sin and death over our race.

We see still further developments and preparations. The Scriptures inform us that it is the Divine purpose to have a multitudinous Messiah, of which the glorious Jesus is the Head and the Church the Body.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His Elect, the Bride Class, to be joint-heirs with His Son in the Kingdom of Glory which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God—freedom from sin and death, and into the enjoyment of life everlasting and Divine favor.

#### The Dark and Narrow Path

This special class is required to walk by faith and not by sight—to walk in the "narrow way" of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus. Ignorance, selfishness, sin, death, all go to make up the deplorable conditions in the world and to constitute the way a narrow one in which this Elect class is required to walk, in order to demonstrate their full loyalty and obedience to the will of God—even unto death. Evidently, no such narrow way could have existed had God not permitted evil—sin. Evidently, therefore, this Elect class could not be developed and tested except by the Divine permission of sin.

(Continued on 2d page, 2d column.)

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### RAPID INCREASE OF MICHIGAN'S INSANE LIST.

"Statistics compiled by Auditor General Fuller show that there has been a startling increase in insanity in Michigan since 1892. The total number of inmates in the five asylums and the State home for feeble-minded at present is 7,751, compared with 2,169 eighteen years ago."—Janesville (Wis.) Recorder.

### AIR SERPENT DISCOVERED.

Frank Goodale, who flies his own airship nightly over Palisades Park, opposite 125th street, N. Y. City, may go down into history as the discoverer of the air serpent. He came down recently with his hair on end and scared speechless.

When he recovered he said that at a height of two thousand feet he was attacked by a long green thing that had two great wings and seemed to come out of a cloud. He was saved by the search light that was trained on him, for the creature seemed to fear the light and retreated at once to his lair wherever that was.—N. Y. American.

Possibly some of the coming "fearful sights in the heavens" (Joel 2: 30) will be demons materializing as above.

### PRESBYTERIANS IN DOCTRINAL STRIFE

Union Theological Seminary, endowed as a Presbyterian institution, years ago became infidel as respects the Bible. Avoiding the name infidelity, it uses instead "Higher Criticism." Its Board of Directors sympathize with the Professors in their teaching of unbelief—in their attempt to undermine and discredit the Word of God. The majority of all the Presbyterian ministers educated within the last twenty years sympathize with the Professors and the Board of Directors of the Seminary. There are, however, some Presbyterian ministers and others who still hold faithfully to the Bible as the Word of God, notwithstanding the finger of scorn is pointing at them as "old fogies." Some of these hold their position from principle; others, apparently according to their own expressions, oppose the Seminary and Higher Criticism because they believe that the majority of their congregation, "common people, are not yet ready to throw away the Bible." Anyway there is a sufficient number, who, for one reason or another, still stand by the Bible to occasionally make themselves heard. This is evidenced by the following clipping from a secular newspaper:—

"Students of the Union Theological Seminary were not much worried over the news from Pittsburg that the National Executive Commission of the Presbytery would recommend that they be barred from ministerial positions on account of unorthodox views voiced by their professors.

"Even if the recommendation is adopted," said President Francis Brown of the seminary, "our boys will not be barred from the ministry. The present graduating class **will doubtless enter other churches,** if the Presbytery bars them."

The Higher Criticism form of infidelity has been now advanced so far with Presbyterians and others that the Union Seminary can snap its fingers in the face of opposers and say, What care we for you?—"there are others."

It is also true that only a small minority in any denomination of Protestantism still stands for the Bible as the inspired Word of God—the only Divine Revelation given to men. Alas!

The reason for this "falling away from the faith," which the Apostle foretold centuries ago, is clear. It is because of the grievous errors of our creeds made in the dark ages, which we can no longer swallow, nor keep down when already swallowed. These creeds have been mistaken for true interpretations of God's Word, and, in rejecting them, the Bible is generally rejected also, under the supposition that the monstrous theories of the creeds are clearly taught in the Bible. Oh! that Christians would wake to a fresh study of the Bible in its own light. Oh, that we all might take off the colored glasses of our forefathers and study ourselves into heart and faith union as the children of God!

(Continued from 1st page.)

The very essence of their character-development is associated with the Divine promise that "all things shall work together for good to those who love God, to the called ones according to His purpose."

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order!

We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. A priest, as recognized amongst the Jews, was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Messianic Age to bless, to heal, to teach, to uplift all the willing and obedient.

The royalty of the Priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As Priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, "members of the Body" of Messiah?

#### Sin's Lesson to Humanity

Humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that "the way of the transgressor is hard"; "The wages of sin is death"; "The soul that sinneth it shall die." The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling. The great majority of mankind learn to know sin, evil, only. Even God's provision for the future of mankind is obscured from the masses. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of God's goodness should shine into their hearts."—2 Cor. 4: 4.

But with the dawning of the New Dispensation of Messiah's Kingdom, the true light of the knowledge of the glory of God's character will shine everywhere. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Messiah's gracious reign, the manifestation of Divine mercy, will be for the very purpose of uplifting these poor, fallen members of our race—the masses. During the thousand years of Messiah's Kingdom, the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

By the close of the Mediatorial reign what wonderful lessons respecting good and evil mankind will have learned! Then will come their final testing. After full knowledge of both good and evil, Which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each individual to take his choice, to mark out his own course, whether in harmony with or contrary to the Divine arrangements. Such, however, as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of a place in the glorious Kingdom of Messiah.

#### The Lesson to the Angels

God's dealings with humanity constitute a great object lesson to the angels. They perceive the inflexibility of Divine Justice—the decree of God. "Dying thou shalt die" has been unflinchingly executed against Adam and his race for six thousand years. They perceive, further, the Love of God, which passeth all understanding. They perceive the Divine provision that the Son of God should die, the Just for the unjust, to bring mankind back to full harmony with the Creator. They see the breadth of the Divine character exemplified in the great reward given to our Lord Jesus Christ for His obedience to the Father's will, even unto death—an exaltation to the divine nature, honor and immortality.

They perceive, too, a still greater manifestation of Divine goodness, in God's invitation to the Church to become joint-heirs with Christ in His glory, honor and immortality, on conditions of obedience and walking in the Master's footsteps to the extent of their ability. Who could have dreamed of such "Love Divine, all love excelling," which stooped down, not only to redeem the race, but also to invite some of the members thereof to these exceeding great and precious things which "God hath in reservation for them that love Him!"

Next in order the world will receive Divine mercy, extended through Jesus, by the Father's arrangement, to Adam and every member of his race, no matter how degraded, no matter how fallen, no matter how mean. The redeeming blood has been shed, "The Just for the unjust," for the sins of the whole world.

#### Divine Power and Wisdom.

While Divine power is manifested in all the realm of nature and creation, a still greater Divine Power was manifested in the resurrection of our Lord Jesus from the dead, after He had been deceased three days. But even the power manifested in our Lord's resurrection seems small in comparison to the further works of resurrection which the Scriptures assure us our dear Lord's death insures. It will be a still more miraculous work to resurrect the Church to glory, honor and immortality, after many of them have been in the power of death for centuries.

And still more stupendous is the resurrection work which God proposes for the world of mankind—thousands of millions to be awakened and restored to the same conditions they formerly enjoyed—conditions, however, of imperfection, from which they will be gradually released and uplifted by Messiah.

This resurrection work for the world, which will be gradually carried forward during that thousand years, will all be accomplished by the Father's power, through the Messiah, the Mediator of the New Covenant. It will be a continuous miracle of awakening and uplifting the race.

#### Divine Wisdom Yet to Be Seen

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to Divine favor, will the Wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's Wisdom, but the majority are still inquiring, Why was evil permitted? These have not yet seen the Divine Wisdom in connection with the permission of evil. Ultimately this shall be clearly seen—by the saints, by the angels and by the world of mankind. Well does the Revelator exclaim:

"Who shall not glorify Thee, O Lord, when Thy righteous dealings are made manifest!" "All nations which Thou hast made shall come and worship before Thee!" (Revelation xv, 4.) As now, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard"—the voice of Nature, acclaiming her God—so eventually, "Every creature in heaven and earth and under the earth shall be heard saying, "Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever." All this will be the result of God's permission of sin—of His permission of the reign of evil, sin, death. The key is found in the Plan of the Ages—showing the work which each Age is to accomplish, and the grand overthrow, eventually, of evil.


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# BUT ONE CHURCH

*"The Church of the First-borns, whose names are written in Heaven."—Heb. 12:23.*

THE Scriptural records refer to the Church of Christ as one, not as many. In this matter the Church of Rome and the Church of England hold aloof from many Protestant denominations. They claim that to recognize them as churches would be unscriptural, since there is but one Church of the Living God. The various Protestant denominations started out with similar views, similar theories, though today they have abandoned them. The Church of England formed an organization separate from that of Rome, believing that the former had been the one true Church but had departed from the faith, and that it was the duty of the faithful to recognize her as Babylon—confusion.

The claim to be the true Church they applied to themselves. Similarly, Presbyterians, Methodists, Congregationalists, Adventists, Disciples, etc., have withdrawn, and many of these originally claimed to be the one true, loyal, faithful Church of Christ. Today, however, the pendulum has swung to the other side. Moreover, the narrowness of the past is rapidly giving way. All are learning that to be a Christian means more than merely to be immersed; more than merely to be sprinkled; more than merely to believe in the doctrine of Election; more than merely to believe in the doctrine of Free Grace; more than to believe in the doctrine of Transubstantiation or Consubstantiation. With this enlargement of mind Christians are indeed in danger of losing sight of the fact that the True Church is the custodian of "the faith once delivered to the saints"—which acknowledges "one Lord, one Faith, one Baptism, one God and Father of all, and one Church of the living God."

#### One Church In Many Churches

The key to the situation is found in our Lord's words: "Not all that say unto Me, Lord, Lord, shall enter into the Kingdom of heaven;" not all who call themselves Christians, with one denominational tag or another, are members of the one Church, the Church of the First-borns, mentioned in our text. As good, rich milk is sometimes called cream, so all the members of Christian denominations are sometimes called Christians—in a complimentary sense, because not unsympathetic with true Christian principles. Nevertheless, only those in all denominations who have conformed to the conditions required of Christian discipleship, the saintly ones, constitute the True Church—"The Church of the First-born, whose names are written in heaven."

If we had a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack.

The tacks of this illustration represent a small class of humanity, zealous at heart for God and righteousness. The magnet represents the Gospel invitation, which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

#### Non-Elect Not Doomed to Torment

When we convince our readers that the non-elect of this Age are not doomed to eternal torment, but will have a blessing of inferior degree to that of "the elect," the effect should be to right our minds and to cause us to think carefully and critically of the stringent terms of discipleship which the Bible lays down as conditions for membership in the one true Church.

Heretofore, with the false thought in mind that all except the Church would be eternally tormented, we have all shrunk from making any reasonable application of the Scriptural texts regarding saintship, discipleship, the becoming members of the Church of the First-born. This was partly because of fear for ourselves, lest we might not come up to the standard of saintship, but especially was it because of our realization that the great mass of humanity in Christendom, as well as in heathen lands, come far short of the terms of discipleship laid down in God's Word. Today the matter comes close home to us all, for we realize that many who were very near and dear to us have died outside of the nominal church, and far outside the special line of conditions which


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married the Church of the First-born.

Amongst other texts showing the exclusive and high standard of the elect Church, we note the following: "If any man will by My disciple, let him take up his cross and follow Me; and where I am there shall also My disciple be"; "To him that overcometh will I grant to sit with Me in My Throne"; "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Luke 9: 23; Matthew 7: 14); "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us" (Heb. 12: 1); "If these things be in you and abound [the graces of the Holy Spirit] they will make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord, * * * for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Peter 1: 8, 11.

**Looking Through the Type.**

St. Paul informs us that all the various features of the Jewish Law were types of still higher, still better things. In our text the expression, "Church of the First-born," has reference to a type instituted in the very beginning of Israel's history, when God brought that people, by the hand of Moses, the Mediator of the Law Covenant, out of the land of Egypt. To this type the Apostle refers in his expression, "The Church of the First-born." The entire nation of Israel, twelve tribes, God had separated from the other nations to represent those who would be a blessing to all other nations, under the Abrahamic Covenant. God's oath to Abraham was: "In thy Seed shall all the families of the earth be blessed."

Pharaoh, King of Egypt, was holding back the nation from going into Palestine, the Land of Promise. One chastisement after another failed to move him to submission until finally an intense calamity availed. The tenth plague was the smiting of the first-born of Egypt, while the Israelites were protected, thus showing Divine interest in and care over Israel. Their first-born were miraculously preserved—to represent in type the Church of the First-born. The true Church of Christ are not all that will be saved, in the Divine Program, but merely, as St. James says, "These are a kind of first-fruits unto God of His creatures" (James 1: 18; Rev. 14: 4). The after-fruits will come in due time, under the further development of the Divine Plan of the Ages—as the result of Messiah's reign of a thousand years.

Some time after their deliverance from Egypt, by Divine direction, the first-borns of all the families and tribes of Israel were exchanged, person by person, for the one tribe of Levi. The Levites thereafter represented the First-born of the Church—they alone represented the first-borns of Israel passed over in that night. Subsequently the tribe of Levi became the instructors of the nation in religious matters and from them was chosen one family for the Priesthood—Aaron and his sons.

The Scriptural picture is plain. In the Antitype we are still in the night of passing over. Soon the Morning of the New Dispensation, under Messiah's reign, will begin, and all desirous of serving God and having His blessings will be delivered from the oppressing power of Satan and his hosts, typified by Pharaoh and his army. God intends to deliver the whole world from Satan's power. Satan shall be bound for a thousand years, during Messiah's reign, and is ultimately to be destroyed, and the people of God—all who desire to worship the Lord and to enter into the glorious Land of Promise—will be led forth. The First-born of these is the Church of this Gospel Age, which will be associated with Christ in His heavenly Kingdom—"the Church of the First-borns, whose names are written in heaven."

**Priests and Levites Antitypical.**

The entire tribe of Levi was specially consecrated to the Lord, and specially separate from the other tribes and was given no inheritance in the land. Thus the entire Church of Christ are begotten of the Holy Spirit to a superior, heavenly nature; they will have no inheritance with mankind in general in the earthly blessings—restitution to human perfection and participation in the blessings of the world-wide Eden to be. The promise under which they are now being developed is a heavenly, spiritual one. Their change will be a glorious one from earthly nature to a heavenly nature—they will all be like Christ. "They will neither marry nor be given in marriage, but will [in this] be like unto the angels; neither can they die any more."

But as from amongst those first-borns of Israel the family of Aaron was selected to be the priests, so from this Church of the First-born God shows us that He is selecting a Royal Priesthood—a "little flock." Aaron and his sons were few in comparison to all the tribe of Levi, so only a saintly few expect to attain to glory, honor and immortality with Christ. These are referred to in the Scriptures as "members of the Body of Christ," Seven as the under-priests, Aaron's sons, in the type, were members of Aaron. Under another beautiful figure this Priestly few are styled the "Bride of Christ;" they will be His joint-heirs in His Kingdom and work.

**Chosen to Bless the People.**

As these Levites, including the priests, were elected, or selected, for the purpose of being the instructors of Israel, so we perceive the Scriptures to teach that the Church of the First-born, when glorified, will be associated with Messiah in His great work of blessing and instructing all the people—all the families of the earth. The knowledge of the Lord at that time will be made known to all mankind; all the blind eyes shall be opened and all the deaf ears shall be unstopped.

The merit of the death of Jesus, the Just for the unjust, when applied on behalf of the whole world, will be efficacious for the cancelling of the sins of the world, and their full reconciliation to the Father. It will be Divine mercy, however, which will prevent mankind from being at once turned over directly to the Father, as soon as the satisfaction for their sins shall have been tendered and accepted at the close of this Age of dealing with the Church. Instead, a New Law Covenant will be sealed and made operative with Israel, and under that New Covenant the whole world will be privileged to come into relationship with Messiah and the blessings of His Kingdom, which will represent to them Divine mercy, power and opportunity for returning to human perfection and an everlasting, earthly home—or, rejecting this grace, they will die the Second Death, from which there will be no recovery.

The effect of the New Covenant will be to bring the willing and obedient of all the people of earth fully back into harmony with God; and this, attained at the end of Messiah's reign of a thousand years, will prepare the way for the surrender of everything to the Heavenly Father, that He may be all in all, and that the world thereafter may be dealt with as perfect beings, along the lines of absolute justice and without any further need of a Mediator or other merciful provisions.

**The Pith of the Argument.**

This is the pith of St. Paul's argument in our text and context. He points us down to the consummation of this Age—to the time when the Church of the First-born shall be completed on the plane of glory—to the time when Israel and the world of mankind will reach the place where God will introduce the New Covenant, typified in the Law Covenant. As the latter was introduced by the shaking of Sinai, in a general time of darkness, thus, the Apostle intimates, the New Covenant is about to be inaugurated, in the end of this Age, by a time of most awful trouble, of which that at Sinai was merely a symbolic picture or type. God's voice then shook the earth, but in the antitype He will shake everything that can be shaken. Things which are absolutely just, true and righteous will remain unshaken, and we, the Church of the First-born, the antitypical Priesthood, will receive a Kingdom which cannot be shaken.

**The True Church's Glory.**

In the past we failed to see who would be members of the true Church because our eyes of understanding were beclouded by error. Similarly, we have failed to see the grandeur, the honor and blessing which God has promised shall be the portion of the one true Church, the "little flock." We mixed heavenly things with earthly things. We confounded the blessing of Restitution to human perfection and an earthly Eden with the spiritual blessing. We appropriated to ourselves the promises made to the faithful of Israel, that they should "build houses and inhabit them, and plant vineyards and eat the fruit of them, and should long enjoy the work of their hands." In general we were confused.

Now as we come to see God's great Plan and the different features of the same, we are able to discriminate and to apply properly the Scriptures relating to each class. The Royal Priesthood are to be joint-heirs with the Redeemer, partakers of the divine nature and sharers of their Lord's glory, honor and immortality. (Rom. 2: 7.) The larger company, symbolized by all the Levites, aside from the family of Aaron, are to be the honored servants of the Royal Priesthood; and the world of mankind are to have the glorious opportunities and blessing of earthly restitution.


## WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free, upon receipt of post card request addressed to this office.


# Salvation Free to All Mankind

*"And the Spirit and the Bride say, Come."*—Rev. 22:17.

OUR Methodist friends have generally forgotten the special teachings of Brother Wesley which brought them and his denomination to the front at a time when Calvin's theory of the election of saints to glory and the predestination of all others to eternal torture was the basic thought of Protestantism. Brother Wesley's voice rang out clear and full—"I cannot believe that God predestinated to eternal torture the masses of mankind before they were born. I must believe that God is Love and that His Love and His Justice would give to every sinner a full opportunity for return to Divine favor and to everlasting life through Christ. Brother Calvin, indeed, has certain Scriptures difficult to apply respecting election and the elect, but I have one Scripture at least which tells of a freedom of Divine grace. The 'river of the water of life' is not declared to be for the elect, but for 'whosoever will.' I take my stand upon that text."

Brother Wesley's battle-cry—"God is Love and will surely give every member of Adam's race an opportunity for eternal life through Christ"—has come ringing down to our day. And although Christians have become sick and tired of their endeavor to harmonize the doctrines of Election and Free Grace and are now trying to forget doctrines altogether, nevertheless John Wesley's theory has overwhelmed John Calvin's. The vast majority of Presbyterians, Baptists, Congregationalists, etc., professing Calvin's tenets, really believe Wesley's—that God is Love and will surely give every member of our race a full opportunity for salvation, and that He predestinated none of them to eternal torture.

**Truth In Both Theories.**

There are elements of truth in both theories, as we now see. "The path of the just is as the shining light, which shineth more and more—unto the perfect day." We are nearing the perfect day, and hence should understand the Bible better than did our forefathers, who did not have the wonderful Bibles Christians now possess, with marginal references, concordances and other helps! Ability to read also is universal today. Oh, what manner of Bible students we should be! Many Christians, however, discouraged by the inconsistencies and contradictions of the various creeds, Catholic and Protestant, have abandoned their creeds and abandoned their Bibles also, erroneously believing the latter to be the basis of the former. We must not share this mistake. While doing all in our power to remove all the creed fences which divide God's people into sects and parties, let us hold fast to the Bible, the most wonderful Book in the world. It is only beginning to be understood; its true light is shining today as never before. We are in the time mentioned by the Prophet, when the "wise shall understand."—Dan. 12: 10.

Brother Calvin was right in part—to the extent that he was in harmony with the Bible, which teaches us to strive to fulfil our Covenant with the Lord, that **thus** we may "make our calling and election sure." It does not teach the predestination which Calvin taught and which Wesley objected to—the predestination of the non-elect to an eternity of torture. The only predestination mentioned in the Bible is connected with the Church, the saints. God predestinated that none could be of the Church class, the Bride class, except such as would become copies of His Son, the Redeemer. That predestination stands unalterable, but it has no effect upon others than the elect. It merely says that none except the saintly shall participate in the election. It says not one word about the fate of the non-elect. Read Romans 8: 28-30 and you will see this for yourself. To this, the Scriptural predestination, none can object. It is the unscriptural deductions which have caused us difficulty.

Brother Wesley was in exact accord with the Bible in his declaration that every member of our race must have a share in the grace of God in Christ. However, what Brother Wesley did not see was that the great Plan of the Ages is not confined to one century nor to one Age. He did not see that, while this Gospel Age is exclusively devoted to the selection of the Church class, invited to be "the Bride, the Lamb's Wife," there is a coming Age in which Christ and His glorified Bride will extend Divine mercy to the non-elect.

**The Key to the Mystery**

Is expressed in the Apostle's words, "in due time." Our great Creator need not be in haste. He has all eternity before Him. He allowed four thousand years to pass before He sent His Son to redeem the world and He has since taken nearly two thousand years in the selection of our Lord's elect Bride. He has appointed an additional thousand in which Jesus and His Bride, the glorified Church, will establish a reign of righteousness in the earth for the overthrow of sin and the uplifting of the sinners. Socially? Yes. Physically? Yes. Morally? Yes. Intellectually? Yes. Out of sin and death? Yes! Back to harmony with God if they will? Yes! No freer grace is imaginable than that which the Almighty has provided through the Savior. Of it St. Paul declares, "God wills to have all men to be saved and to be brought to a knowledge of the Truth." To this end He has appointed one Mediator, "who gave Himself a Ransom for all, to be testified in due time."—1 Tim. 2: 4-6.

The "due time" for the Gospel Call dates from Pentecost. But it is not a call for the world, but for a special class, the Bride class, to walk sacrificially in the footsteps of Jesus and to gain the great reward of joint-heirship with Him in His Kingdom. The "due time" for this work will soon be at an end—when the last probationary member of the Church shall have made his calling and election sure and when the "door into the marriage" shall shut. But the "due time" for the masses of mankind to hear of His grace and to respond thereto is still future, as Brother Wesley's favorite text will show us.

Before examining His text we will note the fact that three-fourths of the human family today are heathen in the most absolute sense of the word, and many of the other fourth are heathen in a truthful sense. Why do they not see the grace of God in Christ? St. Paul answers, "Because the god of this world hath blinded their minds," because "darkness covers the earth and gross darkness the people."—2: Cor. 4: 4; Isa. 60: 2.

But why does God not scatter the darkness and open all the blind eyes and unstop the deaf ears? We answer, because, although He has promised to do these very things, His due time for their accomplishment is not yet come. He merely calls His elect during this dark time, requiring them to prove their worthiness by walking faithfully in the dark: "We walk by faith and not by sight."

With the completion of the elect Church at the coming of the Redeemer—after the marriage, when she will be the Bride—then both Bridegroom and Bride will shine forth in glory, scattering all the darkness, ignorance and superstition of the world. Satan, the Prince of Darkness, will be bound and every evil thing shall be restrained and the light of the knowledge of the glory of God shall fill the earth; all the blind eyes shall be opened and all the deaf ears shall be unstopped.

**Brother Wesley's Proof Text.**

Brother Wesley's loving heart found and tightly grasped the declaration, "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." (Rev. 22: 17.) This text, however, belongs to the coming Age, to the time when Messiah shall reign: "For He must reign until He hath put all enemies under His feet." (1 Cor. 15: 25-29.) There is no Bride yet to say, "Come."

We are glad of this, glad that it is still possible for us to become members of that Bride class which must "make herself ready" for the marriage and be forever united to the Lord as His Bride at His second coming. Then by the marriage she will become the Redeemer's joint-heir to glory, honor and immortality in the Kingdom. Then she, in co-operation with the Spirit of the Lord, will say, "Come," to whosoever wills to come of Adam's race. Everyone will say, "Come"; there will be a world-wide invitation. All the blind eyes shall be opened to see the waters of life; all the deaf ears shall be unstopped to hear of the gracious favor of God's love in Christ.

But as there is no Bride yet to say, "Come," neither is there any "river of the water of life" yet to invite them to. There will be no such river until after the establishment of the Kingdom for which the Master taught us to pray, "Thy Kingdom come; Thy will be done on earth as it is done in heaven." Jesus explains that in the present time His followers do not go to the rivers of the water of life to drink; but, on the contrary, he says, "The water that I shall give him will be in him a well of water springing up unto everlasting life."—John 4: 14.


**WHAT IS THE SOUL?**

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

# BABYLON'S DOOM

*"The Doom of Babylon which Isaiah . . . saw.—Lift ye up a standard upon the high mountain, raise high your voice unto them, motion with the hand that they may enter into the gates of the princes.—Isaiah* 13:1-13. *Compare Rev.* 16:14.

*"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hidingplace."—Isa.* 28-17.

WE stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth—Christendom, Babylon—whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction—for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation.

### Christendom Warned.

The ecclesiastical powers of Christendom have also had line upon line and precept upon precept. They have been warned by the providential dealings of God with His people in the past and by occasional reformers. Yet few, very few, can read the handwriting on the wall and they are powerless to overcome, or even to stay, the popular current. Rev. T. DeWitt Talmage seemed to see and understand to some extent; for, in a timely discourse, he said:—

"Unless the Church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the church, as at present organized, will become a defunct institution, and Christ will go down again to the beach and invite plain, honest fishermen to come into an apostleship of righteousness—manward and Godward. The time has come when all classes of people shall have equal rights in the great struggle to get a livelihood."

And yet this man, with a stewardship of talent and influence which but few possess, did not seem in haste to follow his expressed convictions as to the duties of influential Christians in the hour of peril.

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but alas! all is of no avail; they go unheeded. Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and His Gospel, it has been, and still is, selfishly used and abused. "Honor one of another," "chief seats in the synagogues," and "to be called Rabbi," Doctor, Reverend, etc., and seeking gain, each "from his own quarter or denomination" (John 5:44; Matt. 23: 6-12; Isa. 56:11), and "the fear of man which bringeth a snare"—these hinder some even of God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece.

While we gladly acknowledge that many educated, cultivated, refined and pious gentlemen are, and have been, included among the clergy in all the various denominations of the nominal Church, which all through the Age has included both wheat and tares (Matt. 13:30), we are forced to admit that many who belong to the "tare" class have found their way into the pulpits as well as into the pews. Indeed the temptations to pride and vainglory, and in many cases to ease and affluence, presented to talented young men aspiring to the pulpit have been such as to guarantee that it must be so, and that to a large extent. Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. The profession of law requires a lifetime of intellectual energy and business effort, and brings its weight of pressing care. The same may be said of the profession of medicine. And if men rise to wealth and distinction in these professions, it is not merely because they have quick wits and ready tongues, but because they have honestly won distinction by close and constant mental application and laborious effort. On the other hand, in the clerical profession, a refined, pleasant demeanor, moderate ability to address a public assembly twice a week on some theme taken from the Bible, together with a moderate education and good moral character, secure to any young man entering the profession the respect and reverence of his community, a comfortable salary and a quiet, undisturbed and easy life.

If he have superior talent, the people, who are admirers of oratory, soon discover it, and before long he is called to a more lucrative charge; and, almost before he knows it, he has become famous among men, who rarely stop to question whether his piety—his faith, humility and godliness—have kept pace in development with his intellectual and oratorical progress. In fact, if the latter be the case, he is less acceptable, especially to wealthy congregations, which, probably more frequently than very poor ones, are composed mostly of "tares." If his piety indeed survive the pressure of these circumstances, he will, too often for the good of his reputation, be obliged to run counter to the dispositions and prejudices of his hearers, and he will shortly find himself unpopular and undesired. These circumstances have thus brought into the pulpit a very large proportion of what the Scriptures designate "hireling shepherds."—Isa. 56:11; Ezek. 34:2-16.

### Responsibility of Ministers.

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. They stand very prominently before the people as the representatives of Christ, as special exponents of His Spirit, and expounders of His Truth. And as a class, they have had advantages above other men for coming to a knowledge of the truth, and freely declaring it. They have been relieved from the burdens of toil and care in earning a livelihood which fetter other men, and, with their temporal wants supplied, have been granted time, quiet leisure, special education and numerous helps of association, etc., for this very purpose.

Here, on the one hand, have been these great opportunities for pious zeal and devoted self-sacrifice for the cause of truth and righteousness; and, on the other, great temptations, either to indolent ease or to ambition for fame, wealth or power. Alas! the vast majority of the clergy have evidently succumbed to the temptations, rather than embraced and used the opportunities, of their positions; and, as a result, they are today "blind leaders of the blind," and together they and their flocks are fast stumbling into the ditch of skepticism. They have hidden the truth (because it is unpopular), advanced error (because it is popular), and taught for doctrine the precepts of men (because paid to do so). They have, in effect, and sometimes in so many words, said to the people, "Believe what we tell you on our authority," instead of directing them to "prove all things" by the divinely inspired words of the apostles and prophets, and "hold fast" only "that which is good." For long centuries the clergy of the Church of Rome kept the Word of God buried in dead languages, and would not permit its translation into the vernacular tongues, lest the people might search the Scriptures and thus prove the vanity of her pretensions. In the course of time a few godly reformers arose from the midst of her corruption, rescued the Bible from oblivion and brought it forth to the people; and a great Protestant movement, protesting against the false doctrines and evil practises of the Church of Rome, was the result.

But ere long Protestantism also became corrupt, and her clergy began to formulate creeds to which they have taught the people to look as the epitomized doctrines of the Bible, and of paramount importance. They have baptized and catechised them in infancy, before they had learned to think; then, as they grew to adult years, they have lulled them to sleep, and given them to understand that their safe course in religious matters is to commit all questions of doctrine to them, and to follow their instructions, intimating that they alone had the education, etc., necessary to the comprehension of divine truth, and that they, therefore, should be considered *authorities* in all such matters without further appeal to God's Word. And when any presumed to question this assumed authority and to think differently they were regarded as heretics and schismatics. The most learned and prominent among them have written massive volumes of what they term Systematic Theology, all of which, like the Talmud among the Jews, is calculated to a large extent to make void the Word of God, and to teach for doctrine the precepts of men (Matt. 15:6; Isa. 29:13); and others of the learned and prominent have accepted honorable and lucrative professorships in Theological Seminaries, established, ostensibly, to train young men for the Christian ministry, but in fact to inculcate the ideas of the so-called "Systematic Theology" of their several schools—to fetter free thought and honest reverent investigation of the sacred Scriptures with a view to simple faith in their teachings, regardless of human traditions. In this way generation after generation of the "clergy" has pressed along the beaten track of traditional error. And only occasionally has one been sufficiently awake and loyal to the truth to discover error and cry out for reform. It has been so much easier to drift with the popular current, especially when great men led the way.

Thus the power and superior advantages of the clergy as a class have been misused, although in their ranks there have been (and still are) some earnest, devout souls who verily thought they were doing God service in upholding the false systems into which they had been led, and by whose errors they also had been in a great measure blinded.

While these reflections will doubtless seem offensive to many of the clergy, especially to the proud and self-seeking, we have no fear that their candid presentation will give offense to any of the meek, who, if they recognize the truth, will be blessed by a humble confession of the same and a full determination to walk in the light of God as it shines from His Word, regardless of human traditions. We rejoice to say that thus far during the Harvest period we have come to know a few clergymen of this class, who, when the Harvest Truth dawned upon them, forsook the error and pursued and served the truth. But the majority of the clergy, alas! are not of the meek class, and again we are obliged to realize the force of the Master's words, "How hardly shall they that have riches enter into the kingdom of God!" whether those riches be of reputation, fame, learning, money, or even common ease.

The common people need not be surprised, therefore, that the clergy of Christendom, as a class, are blind to the truths now due, just as the recognized teachers and leaders in the end of the typical Jewish Age were blind and opposed to the truths due in that Harvest. Their blindness is indeed a *recompense* for their misused talents and opportunities, and therefore light and Truth cannot be expected from that quarter. In the end of the Jewish Age the religious leaders significantly suggested to the people the inquiry, "Have any of the rulers or of the Pharisees believed on Him?" (John 7:48), and in accepting their suggestion and blindly submitting to their leading, some missed their privilege, and failed to enter into the blessings of the New Dispensation. So it is with a similar class in these last days of the Gospel Dispensation: those who blindly follow the leading of the clergy will fall with them into the ditch of skepticism; and only those who faithfully walk with God, partaking of His spirit, and humbly relying upon all the testimonies of His precious Word, shall be able to discern and discard the "stubble" of error which has long been mixed with the truth, and boldly to stand fast in the faith of the gospel and in loyalty of heart to God, while the masses drift off in the popular current toward infidelity in its various forms; Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, or other theories denying the necessity and merit of the great Calvary Sacrifice. But those who successfully stand in this "evil day" (Eph. 6:13) will, in so doing, prove the metal of their Christian character; for so strong will be the current against them that only true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. These oncoming waves of infidelity will surely carry all others before them. It is written, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee, because thou hast said, The Lord is my protection, and the Most High hast thou made thy refuge . . . He that dwelleth in the secret place [of consecration, communion and fellowship] of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust: His Truth shall be thy shield and buckler."—Psa. 91.

### Duty of Christians.

It is our duty as Christians individually to prove all things we accept, and to hold fast that which is good. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."—Acts 17:11; 1 Thess. 5:21; Isa. 8:20.

The great nominal church has long taught for doctrines the precepts of men; and, ignoring in great measure the Word of God as the only rule of faith and godly living, it has boldly announced many conflicting and God-dishonoring doctrines, and has been unfaithful to the measure of truth retained. It has failed to cultivate and manifest the spirit of Christ, and has freely imbibed the spirit of the world. It has let down the bars of the sheepfold and called in the goats, and has even encouraged the wolves to enter and do their wicked work. It has been pleased to let the Devil sow tares amongst the wheat, and now rejoices in the fruit of his sowing, in the flourishing field of tares. Of the comparatively few heads of "wheat" that still remain there is little appreciation, and there is almost no effort to prevent their being choked by the "tares." The "wheat" has lost its value in the markets of Christendom, and the humble, faithful child of God finds himself, like his Lord, despised and rejected of men, and wounded in the house of his supposed friends. Forms of godliness take place of its power and showy rituals largely supplant heart-worship.

Long ago conflicting doctrines divided the church nominal into numerous antagonistic sects, each claiming to be the one true church which the Lord and the apostles planted, and together they have succeeded in giving to the world such a distorted misrepresentation of our Heavenly Father's character and Plan that many intelligent men turn away with disgust, and despise their Creator, and even try to disbelieve His existence.

To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call "Systematic Theology," time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God; for this purpose theological seminaries have been established and generously endowed; and from these young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (Acts 17:11), to see if the things taught them were so.

But now the harvest of all this sowing has come, the Day of reckoning is here, and great is the confusion and perplexity of the whole nominal church of every denomination; and particularly of the clergy, upon whom devolves the responsibility of conducting the defense in this Day of Judgment in the presence of many accusers and witnesses, and, if possible, of devising some remedy to save from complete destruction what they regard as the true Church. Yet in their present confusion, and in the desire of all the sects from reasons of policy to fellowship one another, they have each almost ceased to regard their own particular sect as the only true Church, and now speak of each other as various "branches" of the one Church, notwithstanding their contradictory creeds, which of necessity cannot all be true.

### "Ism," Without the Protest.

In this critical hour it is, alas! a lamentable fact that the wholesome spirit of "The Great Reformation" is dead. Protestantism is no longer a protest against the spirit of antichrist, nor against the world, the flesh or the Devil. Its creeds, at war with the Word of God, with reason, and with each other, and inconsistent with themselves, they seek to hide from public scrutiny. Its massive theological works are but fuel for the fire of this day of Christendom's judgment. Its chief theological seminaries are hotbeds of infidelity, spreading the contagion everywhere. Its great men—its Bishops, Doctors of Divinity, Theological Professors, and its most prominent and influential clergymen in the large cities—are becoming the leaders into disguised infidelity. They seek to undermine and destroy the authority and inspiration of the sacred Scriptures, to supplant the plan of salvation therein revealed with the human theory of evolution. They seek a closer affiliation with, and imitation of, the Church of Rome, court her favor, praise her methods, conceal her crimes, and in so doing become confederate with her in spirit. They are also in close and increasing conformity to the spirit of the world in everything, imitating the vain pomp and glory of the world which they claim to have renounced. Mark the extravagant display in church architecture, decorations and furnishments, the heavy indebtedness thereby incurred, and the constant begging and scheming for money thus necessitated.

Note, too, the arrangements in connection with some churches of billiard rooms; and some ministers have even gone so far as to recommend the introduction of light wines; and private theatricals and plays are freely indulged in in some localities.

In much of this the masses of church members have become the willing tools of the clergy; and the clergy in turn have freely pandered to the tastes and preferences of worldly and influential members. The people have surrendered their right and duty of private judgment, and have ceased to search the Scriptures to prove what is truth, and to meditate upon God's law to discern what is righteousness. They are indifferent, worldly, lovers of pleasure more than lovers of God; they are blinded by the god of this world and willing to be led into any schemes which minister to worldly desires and ambitions.

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to Him and addresses them now, saying: "Come out of her, *My people*" (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day—Mammon, Pride and Ambition. Some of these have already obediently "Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (Rev. 7:9, 14.) But such shall not be accounted worthy to share the Kingdom. Compare Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27.

In reply to many inquiries, we have prepared a letter of withdrawal which such as desire are at liberty to use. If possible, it should be *read* aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order—such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, typewritten together with envelopes, and literature to accompany same—*free*, upon being advised of number necessary. Order sample.

# The Bible Students Monthly

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VOL. IX — BROOKLYN, N. Y. — No. 8


## Religious and Scientific Gleanings

### PASTOR WOULD BAR RED FLAG.

"Every foreigner who comes to these shores should be forced to take down his red flag forever and tear it to shreds before he is allowed to enter the country," said Rev. Cortland Myers to the members of the Baptist Social Union last night. Dr. Myers's talk was on "The Business Men and the Kingdom," and he said that the ministry was greatly handicapped by the business men. He said that no drummer, however efficient, could sell goods without samples, and that unless the business man made of himself a good sample of the minister's work, said minister could interest no one.

He decried the fact that ministers were displaying a tendency to drift off toward socialism, which, he said, was nothing more than anarchy and nihilism, as evidenced by the trouble at Lawrence and especially by the flags displayed there.

Another substantial aid that might be rendered the church by the business men, according to Dr. Myers, is the donation of moneys, for, said he, "the work of the kingdom needs millions." Finally, in great heat, he stamped his foot and shouted to the men, "Do something!"—Boston Journal.

### WITHIN ONE LIFETIME.

Flowing from the facile pen of [illegible] is as interesting an account of the progress within the memory of those still living as we have seen for many a day:

"A few days ago a man 94 years old died and was buried in Sedro-Woolley. Many who will read this were acquainted with him. His name was Joseph Cheney. Within the lifetime of this man many of the mightiest achievements of civilization have been accomplished. At the time of his birth there was not a railroad in all these United States; he was older than the oldest kerosene lamp; he was a young man when the first friction match was made; had written many letters before any one had ever seen a steel pen, and had voted before a letter was ever enclosed in an envelope; had hunted big game before a percussion cap was made; was thirty years old when the first sewing machine was made and placed on exhibit—all these things, which, to even the middle-aged, seem always to have been with us, to say nothing of the telegraph, telephone, electric light, aeroplanes and wireless telegraphy."—Burlington (Wash.) Journal.

### WESLEY'S HYMNS FOR CHILDREN.

How our concepts of God's Love gradually have improved, the following from the London Chronicle well illustrates. It says:—

"If you could come across at a second-hand book store a copy of 'Hymns for Children,' by Rev. Charles Wesley (a little volume reprinted and issued with the author's preface, by the Wesleyan Conference Office, as late as 1842) you would find some jolly Hymns in it. Thus:—

"'While they enjoy His Heavenly love,
Must I in torments dwell,
And howl while they sing Hymns above,
And blow the flames of hell?'

"Here is another:—

"'There they lie! alas, how long!
Never can they hope release—
Not a drop to cool their tongue,
Not an hour, a moment's peace;
Damn'd they are and still sha'l be,
Damn'd for all eternity.'

"And yet the same man, in saner moments, wrote, 'Gentle Jesus, meek and mild.'"

### WHERE ARE THE DEAD?

This article was published in Vol. 5, No. 3, of THE BIBLE STUDENTS MONTHLY. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request. Address publishers, 82 Beekman St., New York.

# MISCONCEPTIONS OF THE DARK AGES

*"There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and you yourselves thrust out."*—LUKE 13:28.

BIBLE students in the past, resting under a terrible fear of an eternity of torture after death, were inclined to twist the statements of Scripture into supports for their misconceptions. We are now breaking loose from some of those horrible nightmares of the Dark Ages, finding that the Bible, rightly interpreted, does not substantiate them. The hobgoblins and demons of torture, cloven hoof, forked tail, malignant glance, pitchforks and tongues of flame came down to us, not from the inspired Word of God, but from the pens of misanthropic poets and the brushes of ambitious painters who reveled in the portrayal of blood-curdling scenes and endeavored to make them more awful than the tortures of the Inquisition chambers of their own day.

So far from describing Satan and his demon hosts as torturers of the dead, the Bible tells us plainly that the dead are "asleep" and will know nothing of joy or sorrow until the awakening time in the dawning of the Messianic Kingdom, and that Satan and his demon [illegible] stoking fires, but near by us, "powers of the air." It tells us also that these seek to oppose the Divine Program and to ensnare our race by personating the dead, using as their channels deceived spirit mediums, as they used witches, wizards and necromancers in the past.

### Satanic Influence Near.

St. Peter, so far from believing that Satan is far off, stoking fires, described him as a roaring, angry lion, going about amongst men, seeking whom he might devour—deceive, involve in sin. St. Paul forewarns us that Satan and his agents are crafty and are to be expected to present themselves as angels of light—leaders in advanced truth. We are assured that this dreadful, injurious agency has been deceiving the whole world for centuries. The Divine promise is that Messiah's Kingdom shall bind or restrain Satan for a thousand years, that he may deceive the people no more until Messiah shall deliver up the Kingdom to the Father.—1 Corinthians 15:24.

The Scriptures specially forewarn us of great activity on the part of the evil spirits in the end of this Age, and intimate that they will have much to do with the great Time of (world-wide) Trouble which will precede the inauguration of Messiah's Kingdom. It is time for us to be on the lookout for those wonderful manifestations of diabolism which for a time will seem to make many of our poor race madly insane, brutal, inhuman, diabolical. This is the real danger from the demons—in the present life, and not in the future.

They will deceive and torture humanity to the limit of their permission, when they will be restrained by the King of Glory and the bright shining of the Sun of Righteousness, which will usher in the New Day of earth's blessing and restitution.—Malachi 4:2; Acts 3:19-21.

The words "weeping and gnashing of teeth" represent, not new conditions amongst men, but those which may be witnessed every day—sorrow, heartache, grievous disappointment; and this is the use of this expression in the Bible. We should dismiss all thought that the experiences mentioned will be after death and the result of tortures inflicted by demons.

### Jews' Bitter Disappointment.

In our text the Lord graphically pictures the disappointment of the Jews when they shall find out how great was their mistake in the rejection of Jesus and His Message. They will find that the glorious opportunity offered to them of becoming members in the Bride of Christ was the highest favor that Divine mercy could offer them as the children of Abraham. They will become aware of their loss of the heavenly portion and also of the earthly portion of the Divine promise. They will then come to understand that the promise to Abraham dealt with two seeds, one heavenly, the other earthly, and that the faithful ones of past Ages, Abraham, Isaac and Jacob and all the holy Prophets and other faithful ones of their nation, will be rewarded with the highest positions of honor in the earthly phase of Messiah's Kingdom, while they who had the opportunity of entering the still higher, the spiritual phase of that Kingdom, failed because of unreadiness of heart to receive the Redeemer. They will find that some whom they esteemed as publicans and sinners and Gentiles, by accepting Christ and becoming His disciples, became chief heirs of the promise made to Abraham—became Abraham's spiritual Seed—members of The Messiah, of which Jesus is the Head and the Church His Body.

Alas, poor Jews! Our hearts may well go out to them in sympathy in their chagrin and disappointment when they shall learn the truth on the subject, when they shall learn that they have [illegible] the honorable place of being Messiah's earthly representatives. Most assuredly there will be weeping and gnashing of teeth, and contrition of heart and penitence, we trust, toward God, which will bring them into the right condition to be amongst the first of humanity to be blessed under the New Order of things. Very soon, we believe, the blindness is to be turned from Israel—just as soon as the elect, spiritual Seed of Abraham shall be completed, St. Paul tells us.—Romans 11:25-33.

Then favor will return to the natural seed of Abraham: "They shall obtain mercy through your mercy." Their eyes of understanding will open; mentally "they will look upon Him whom they have pierced." They will mourn for Him, and the Divine promise is that God will then pour upon them the spirit of prayer and supplication.

### Other Similar Texts.

All Bible students will recall several other passages of very similar language to that of our text. But when we get the right focus upon them we perceive that they all belong to experiences in the present life, that none of them relate to incidents beyond the tomb. A greater care in the study of the Bible might have protected us from the thought that any of these references apply to the dead, because the Scriptures not only tell that they are sleeping and waiting for the morning, but they also particularly inform us that "the dead know not anything;" "their sons come to honor and they know it not, to dishonor and they perceive it not of them;" and that "there is neither work, nor device, nor knowledge, nor wisdom in the grave [Sheol]"—whither all go.—Ecclesiastes 9:5, 10; Job 14:21.

This expression, "weeping and gnashing of teeth," is found also in the parable of the Wise and Foolish Virgins. The context tells us that this parable applies in the end of this Gospel Age, at about the time for the Second Coming of Jesus—not as a sin-bearing Sacrificer, but as the King of Glory. His consecrated, saintly people are likened unto ten virgins—five wise and five foolish.

The parable does not relate to the world at all, but merely to the saints. They are all virgins, all pure, all justified, all sanctified ones. The difference between them is in respect to their wisdom or unwisdom. The wise saints of God in the end of this Age, guided by the Divine Word, will walk very circumspectly, very faithfully, searching the Scriptures in respect to all they believe, and striving to conform themselves to the Divine will in all that they do and say.

Because of their watchfulness, alertness, devoutness and loyalty they are wise and will be in a special position of advantage and knowledge in respect to the things of the Harvest time of this Age. The Master, the Bridegroom, will lead these; and gradually, one by one, they shall go through the door of death in to the marriage, experiencing the glorious change promised, "in a moment, in the twinkling of an eye." They will complete the Bride Class, to which none can be added, because it is a foreordained and predestinated number. With the end of our Age the door to glory and immortality will close, never to open again, because there is to be but one Bride and her membership is limited by foreordination.—Revelation 21:9, 10; 14:1.

### The Foolish Virgins.

The "foolish virgins" will miss their glorious opportunity by reason of unwisdom. They will be so overcharged with the cares of this life and the deceitfulness of riches and the attempt to have the favor of the world as well as the favor of the Lord that it will hinder them from proper Bible study and from faithfulness in walking in the footsteps of Jesus. Because of this they are styled foolish, unworthy of God's highest favor—the Divine nature.

The parable shows them as finally, in the very close of the Age, obtaining the light which they should have had sooner had they not been overcharged with earthly cares and ambitions. As soon as they obtain the light they realize the situation and ask for admission as members of the Bride of Christ to which they were [illegible]ed; but the [illegible] is complete, that the Bridegroom can know only one Wife and cannot recognize them thus. Then to them will come weeping and gnashing of teeth, sorrow, disappointment, chagrin, that they have failed to obtain through their own carelessness this highest Prize, to which Divine Mercy and Love had invited them.

At that time will be great tribulation in the world, such as never was since there was a nation, and these "foolish virgins" will have their portion in it—with the hypocrites. The "time of trouble" will be specially upon the hypocritical or "tare" class of Christendom, which has pretended loyalty to God as His Church when in reality their hearts were far from Him. The "foolish virgins" are not hypocrites, but true saints; nevertheless, on account of not living fully up to their privileges, they will fail to gain the Prize and be given a portion in the great trouble time with the hypocrites.

This is the Master's own description of the matter. A little later on (Revelation 7) He tells us more on the subject, that only Bible students may fully appreciate and understand. He tells us that after the completion of the Church, Spiritual Israel, the 144,000, a great multitude will "come up through great tribulation and wash their robes and make them white in the blood of the Lamb." These will be honored with a place before the Throne, while the Elect, as the Bride, will be honored with Immanuel in His Throne.

This multitude will be granted palm branches, representing a final victory, but they will never be granted the crowns of victory, which will belong only to the Elect, "wise virgin" class, the Bride upon the Throne. The Bride class will be the Temple, composed of living stones; but the Great Company, the "foolish virgin" class, will not be stones of that Temple, but will serve God in the Temple. An honorable place will thus be granted the "foolish virgins," who finally get the oil and finally cleanse their robes in the time of trouble, but never will they attain the portion of the Bride.

In Psalm 45 we have a description of the Church in glory, the Wise Virgin class. She is pictured as a Bride, all glorious within and clothed in raiment of gold and fine needlework. The Heavenly Bridegroom will present her faultless before His Father, the Great King; and then we read, "The Virgins, her companions, shall follow her; they shall be brought into the presence of the King." How glad we are that in Divine providence their weeping and gnashing of teeth and sorrow and disappointment at losing a place in the Bride Class will eventually work out for them a contrition of heart, and a demonstration of loyalty which God can

*(Continued on 2d page, 2d column.)*

# THE BIBLE STUDENTS MONTHLY

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### YOU FIND WHAT YOU LOOK FOR.

"He that hath a froward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of encouragement, to call out its beauty and to produce the perfect flower.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.

### PROFITING BY PAST ERRORS.

Whilst Catholics are returning to the [illegible] that their people be encouraged in Bible study, Protestants are drifting rapidly into Infidelity under the modern designations of Higher Criticism and Evolution. Our fathers, during the Dark Ages, got away from the Bible by supposing an "apostolic succession." Gradually the Creeds usurped the Bible's place under the supposition that they agreed. Now, having outgrown those Creeds, in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strife for the present life only. The hell-torture theory is nauseating people. They are rejecting the Bible because they erroneously think that it teaches it.

Let us not mourn our errors of the past unduly, but at once, now, get right with God and His Book! Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of their failure, and its penalty, death—not eternal torture. (Gen. 2:17; Rom. 5:12.) It tells that all of present imperfections, mental, moral and physical, are incidental to the death penalty. 20,000,000,000 have been born dying and soon toppled over into the tomb. They are not being tortured in hell or purgatory, but, according to the Bible, are unconscious until their resurrection.

### GRATITUDE.

"All glory to Jesus be given,
That life and salvation are free,
And all may be washed and forgiven;
Yes, Jesus has saved even me.

"From the darkness of sin and despair,
Out into the light of His love,
He has brought me and made me an heir
To kingdoms and mansions above."

**THE RICH MAN AND LAZARUS**

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

(Continued from 1st page, 4th column.)

reward with a blessing upon the Heavenly plane!

#### Wailing in Outer Darkness.

Another text dealing with "wailing and gnashing of teeth" deserves consideration here. It occurs in connection with the parable of the Wedding Garment. That parable pictures the closing time of this Age, when under Divine blessing God's most saintly people will be given greater light on His Word and be enabled thereby to more fully appreciate the lengths, breadths, heights and depths of His Love and its wonderful providences.

These consecrated ones are represented as being gathered into a great banquet hall, radiantly beautiful. In it they tarry, waiting to be ushered into the banquet proper, in an adjoining apartment. The light of these apartments is, in the parable, vividly contrasted with the darkness that prevails outside, which darkness represents the condition of the world and all of God's people who have not yet come into the light of "present truth."

The parable is given specially to show the necessity of the "wedding garment"—that none may enter into the marriage feast except he acknowledges and uses the "wedding garment." On such festival occasions in ancient times it was customary that all guests should be furnished by the host with garments of white which would cover their own garments, and for the time being, as his guests, this placed them all on the same footing, whatever their ordinary station in life. Thus we have pictured the justification which all God's people receive as a gift through the merit of their Redeemer. Being justified by faith the consecrated have not only peace with God, but they have access to this figurative "marriage supper."—Matthew 22:11-14.

The parable is laid in the end of this Age and points out that at this time an inspection of the Church may be expected. "When the king came in he beheld a man who had not on a wedding garment." The implication is that the man had put on the wedding garment, else he could not have gone in at all; and his appearing later on without a "wedding garment" implies that he had rejected the robe provided by his host.

Thus he represented a class of Christians in this our day who, after believing in the merit of Christ's sacrifice, and accepting it as the passport to favors and privileges, ultimately reject it and count it common or unimportant. The parable shows what is to be expected now, namely, that the Great King will command that such as ignore the merit of His sacrifice be cast into outer darkness.

#### Outer Darkness General.

But let us note carefully that the "outer darkness" is not something beyond death, but that it prevails everywhere, all around us. "Darkness covers the earth and gross darkness the heathen." The only ones who are in the light are the ones whom the Lord has specially received and specially enlightened and specially privileged because they wear the "wedding garment" of Christ's righteousness. The casting out of the one without the "wedding garment" into "outer darkness" therefore would mean merely that such a one, despite his struggles and desire to remain in the Light, would by Divine providence be forced into the darkness common to the whole world and lose those special privileges which he had enjoyed as one of the children of the Light and heirs of glory.

About the time that the faithful will be ushered into the marriage the great "time of trouble" will break upon the world, and all who are in darkness will have "weeping and gnashing of teeth" as they behold the collapse of those things upon which they have set their hearts and affections—the things of the present Order. Thank God, their weeping and gnashing of teeth may ultimately be turned into joy, because there is a silver lining to the dark cloud which is about to envelop the world! It will be the dark hour preceding the dawning of the New Dispensation and the blessing of all the families of the earth by Messiah and His Bride, to a place in which, by the grace of God, dear hearers, let us strive to make our calling and election sure.

# ONE REDEEMER FOR WORLD'S SIN

*"He is the propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world."*—1 John 2:2.

AS the Jews applied all of God's promises to themselves and left none for the Gentiles [illegible] we Christians have been inclined to appropriate to ourselves all of the gracious promises of the Bible, leaving nothing for the Jews and the world in general—until now, in the ending time of this Age and the dawning of the Millennium, we are coming to see God's Word in a clearer and more beautiful and harmonious light. Now we see special promises for the Jews in the past, special promises for the Gospel Church, promises for the Jews in the near future, and still other promises and blessings for every intelligent creature. And the more the light increases on the pathway the more reasonable the Divine Plan appears to us. Why should God select one nation or people of one religious cult for glory and make preparations from the very beginning of creation for the eternal torture of all others? Surely we have been most inconsistent in our interpretations of the Divine Message, yet just as surely the all-wise One knew of our plight and permitted us to remain in darkness until now; and He is able to overrule our measure of blindness so that it will be of no injury to us.

Perhaps, indeed, the beauty of the Divine Word and Plan is much more perspicuous now because of the darkness in which we all were so recently involved, and perhaps the same principle later on will apply to the whole world. When all shall emerge out of the darkness and ignorance and superstition into the glorious sunlight of Divine Truth and grace, undoubtedly the contrast will make the blessings of the future all the more precious, and the more incline every knee to bow.

After Divine favor had first granted opportunity to the Jews to accept the Redeemer, shedding upon them first the special light of the Gospel, then the Message was sent forth without restriction, gradually through Asia Minor, into Greece and into Rome, and then it favored chiefly the Germanic nations—and amongst these we include the British people and the larger proportion of our American population. In these peoples, too, the Reformation Movement found its chief adherents. The Message of Christ has made great in civilization all the nations it has touched, in proportion as they have received the Message in simplicity and purity, and in proportion as they have lived out their Christian profession as footstep followers of Jesus.

#### Less Favored, Not Less Worthy.

So far as human judgment can discern, the Divine records show that these favored peoples were not superior to others less favored. The Bible shows us some noble characters amongst the Gentile nations before the Redeemer's day, and plainly intimates that God intentionally bestowed His favor upon a stiff-necked race, less tractable than others at that time. We see the same thing in respect to the operation of God's grace during this Gospel Age. Apparently the peo[illegible] of much more likely self for the Gospel Message than the fierce Goths and Huns and Franks to whom the Gospel was more particularly directed. How unlikely it would be that the less-favored nations should have no provision in the Divine Plan!

On the contrary, we perceive that a special election, or selection, of a saintly class was made during the Jewish Age—Abraham, Isaac and Jacob and all the Prophets and saintly Jews. (Hebrews 11:13, 38-40.) And since the selection of the saintly Jews, the calling of the Bride class, chiefly from the nations of Europe, implies that when this spirit-begotten, Spiritual Israel, spiritual children of Abraham, shall be completed, then all nations will be alike favored in the distribution of the coming blessings declared to be for all other peoples, kindreds and tongues.

#### No Predestination to Misery.

While in Geneva our mind naturally went back to the days when that great and good man, John Calvin, cut such a swath in religious sentiment that it still influences about one-half of all Protestants. We saw the monument to Calvin, and we saw the monument unveiled by Calvin's followers to the honor of Servetus, whom Calvin so horribly burned to death at the stake. Indeed, we are sure that the monument, as it declares, was not so much of a tribute to Servetus as a protest against Brother Calvin's atrocity committed in the name of Jesus, the Bible, and the God of Love.

We must give John Calvin credit for emphasizing the doctrine of Election, although we cannot give him credit for making that doctrine, for of course it was a Bible doctrine fifteen centuries before his birth. Had he been contented with emphasizing the election for the Church and had he said, "I know not what will be the fate of the non-elect," he would have deserved to this day our unstinted praise. But alas! to err is human. Calvin was not content to leave the matter thus. He reasoned out his theory, and, his head being imperfect, his conclusions were defective when he surmised that all of the non-elect, whether infants or gray-headed, were predestined to eternal torture. This feature, purely Calvinistic, and strictly unscriptural, has been the cause of untellable difficulties in the theology of Christendom from Calvin's day until now.

#### The Key to the Problem.

The key which solves the problem is so simple that we wonder that we have all so long overlooked it. The key is found in the promise made to Abraham that his Seed was to be the Elect—Jesus the Head and the Church His members—Jesus the Bridegroom, typified by Isaac, and the Church His Bride, typified by Rebecca, Isaac's wife. And this Seed of Abraham when completed, according to Divine promise, is to be the channel for blessing all the families of the earth—the living and the dead. The blessing that is to come to all is clearly stipulated by St. Paul, saying, "God our Savior will have all men to be saved (from the condemnation that came on them through Adam) and to come unto the knowledge of the Truth."—1 Timothy 2:3-6.

The basis of the Apostle's argument is set forth in Romans 5:12. He there shows that Adam, and not his race, was put on trial in Eden—that Adam and not his race was directly condemned—but that Adam's race is involved through heredity, by inheriting the weaknesses and dying conditions of their parent. St. Paul then shows forth in the same argument that as condemnation and death thus passed from Adam to all of his race, so Christ Jesus, having become Adam's Redeemer, Divine mercy through Him extends beyond Adam to all the members of his race who were involved with him in the death sentence by laws of heredity. The argument is plain. To see it is to be convinced, because it is so logical. And it could not be supposable for a moment that God would provide the Ransom-price for all mankind and fail to make it operative, because the great mass of mankind went down to death without a knowledge of it—many of them during the four thousand years before Christ came into the world to give His life a Ransom.

The explanation is that all went down into the Bible hell—down to the tomb, the death state, in harmony with the sentence, "Dying thou shalt die." Provision is made for the redemption of all from Sheol. (Hosea 13:14.) Christ died for all, and, as a result, there is to be a resurrection of the dead, both the just and the unjust. (Acts 24:15.) The just are the justified, and are the comparatively few who have heard of God's grace and have responded and come into fellowship with the Father, and being approved of Him are to share in the chief, or First Resurrection. The remainder of the world, equally redeemed by the precious blood from the power of the tomb, are all to come forth unto a resurrection of the dead, "For as all in Adam die, even so all in Christ shall be made alive, each in his own order."—1 Corinthians 15:22, 23.

#### The Church's Sin—the World's Sin.

How clearly our text defines the fact that the Church is a separate and distinct class from the world—a class called from the world. As Jesus said [illegible] not of the world, even as I am not of the world," "for I have chosen you out of the world." The ordination of the Church is to association with the Redeemer in His great work of witnessing now for the Truth, showing faithfulness even unto death and sacrificing all the earthly interests, to the intent that they with the Redeemer may later on be associated in the work of blessing the world as the antitypical, the Spiritual, Seed of the Abrahamic promise. (Galatians 3:29.) All along we read in our Bibles that "Jesus Christ, by the grace of God, tasted death for every man." (Hebrews 2:9.) But other texts misunderstood, beclouded our judgment and led us to think that this


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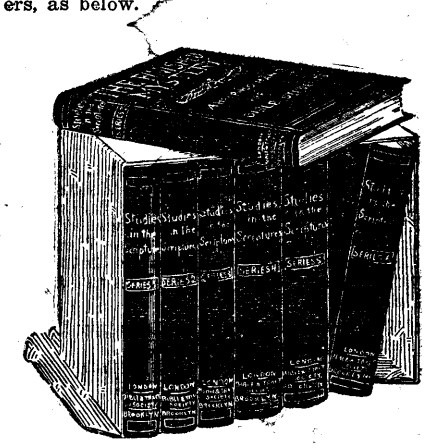

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text meant every man in Christ. We all know that the Bible declares that "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him might not perish but have eternal life." (John 3:16.) We found it difficult to limit this text to the Church when it specifically declares the world. We see now that it applies to the Church first and to the remainder of the world afterward.

Those who in the present life, during this Gospel Age, hear of Christ and have their eyes of understanding opened to recognize Him as the Son of God and the Savior of men—these shall be delivered from the Adamic death, and pass immediately by faith to a reckoned everlasting life, which will be completely theirs when they shall have experienced the glorious "change" of the First Resurrection. We are glad now to see that the Divine purpose still holds on with respect to the world that was lost and redeemed. We perceive now that God intends to bring all men to a knowledge of the Truth. More than this, He intends to give the world the assistance of the Royal Priesthood for a thousand years for their edification, instruction and uplifting out of sin, degradation, death, back into full perfection of the image of God in the flesh, freely provided for all who will come unto the Father through the precious arrangements then operative.

The penalty of the sin of Adam was inherited by all of his race and therefore was as much against the class chosen as the Church as against the remainder of the world. This the Apostle declares, saying, "We (the Church) were children of wrath, even as others." (Ephesians 2:3.) We have merely been delivered from the curse, the death sentence, in advance of the world as a result of special Divine favor enjoyed by us—whether that favor consisted in not being so seriously fallen as some, or whether it consisted in special opportunities for coming into this grace. And if the Church has enjoyed some special favor of God in being constituted the first-fruits of His creatures to be delivered from the power of sin and death, why should we ever have imagined that He had no grace whatever remaining for our less fortunate brethren (the world in general)? And how could we think of the Church as the first fruits and suppose that there would be no after-fruits—no general harvest of the world?—James 1:18.

Our text forcefully calls attention to this double action of Divine grace—first upon the Church and secondly upon the world—pointing us to the fact that the salvation of the willing of the Church of this Age, and the salvation of the willing of the world in the next Age—two distinct salvations—both proceed or result from the one redemptive sacrifice of the Lord Jesus Christ finished at Calvary. Notice the statement, "He is the propitiation (satisfaction) for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world."

### Will Truth Injure?

Many ministers all over the world, following the suggestions of the I. B. S. A. Convention, have informed their congregations and the world in general through the newspapers that they do not believe in a hell of eternal torture, and that they do not believe that the Bible, rightly interpreted, teaches this. But there are others who, by some influence, take an opposite course. They denounce the Bible Students for telling the people the Truth. These ministers, generally without much influence even in their own congregations, have, we are told, threatened the newspapers all over the world that are publishing the sermons of Pastor Russell that they will boycott them and influence their congregations.

But the editors are finding out that narrow-minded people never have much influence, good or bad. Hence these sermons still appear in nearly fifteen hundred newspapers in the English language and are spreading into the German and Swedish. These brethren claim that the world is likely to be injured and to be turned away from God and the Bible by its proper interpretation. We answer, Not so. After the preaching of eternal torment for sixteen centuries the net result is that everybody is losing faith in the Bible, which has been misinterpreted, and many are even losing faith in a personal Creator. Is it not time, even for policy's sake, to discontinue the misrepresentation of God and His Character to see if the Truth will not accomplish more than the error has done? And aside from the policy question, if we have been slandering our Creator and misrepresenting the Bible for centuries, is it not all the more incumbent upon us now to set the matter right?

Who will deny the fact that life and property are less secure in so-called Christian lands, where eternal torment has been preached for centuries, than in any other part of the world? We assure the dear brethren who are fearful, that we have many evidences to prove the very contrary of their fears—to prove that a better knowledge of God and His Love, as expressed in the Divine Plan of the Ages, is helping many, not only out of ignorance and darkness, but also out of indifference and wickedness, into fellowship with God. But anyway, how dare we, as Christian ministers, either directly or indirectly, slander the character of our God in a way and to a degree that we would resent if charged against our worst enemy?

We fear that some of these misguided brethren are more solicitous for their own supposed welfare and the supposed interests of their own churches than for the glory of God or the welfare of the people. They are afraid to have the people see the light of Present Truth and gain a clear comprehension of the Bible, possibly because they fear that this would reflect upon them as not having properly instructed the people. They seem to know that if the people will read they will be convinced—and if convinced, they will no longer be sectarian, nor pay good money to help to misrepresent God's character and keep the people in ignorance of the true meaning of His Word. This accounts for the wild and fanatical and untruthful misrepresentations of our teachings! They give the people horrible misrepresentations of our teachings to hinder them from coming to a knowledge of the Truth. In three different cities, ministers in this enlightened Twentieth Century have, under one pretext or another, collected our books and burned them after the style of the autodafe of centuries ago. In every case, where this vindictive spirit has been shown, good has resulted. Saner or more honest minds have been led to investigate—just as when, centuries ago, the Bishop of London bought up and burned publicly the Bibles which Tyndale had translated and published.

# MAN'S FALL FROM DIVINE FAVOR

*"What is man?"*—PSALM 8:4.

WE have chosen for our topic on this occasion what we believe is an important, yea, a vital question of deep interest to all humanity: "What is Man?" This great question the Bible alone answers distinctly and satisfactorily, as we hope we shall be able to demonstrate. The answer of Science to our query is at least in one respect right and in full accord with the Bible. Science tells us that man is an animal of the highest order—genus homo. The Bible agrees with this and declares man distinctly different from the lower animals, and also distinctly separate from angels and spirit beings. He is terrestrial, "of the earth, earthy"—he is not spiritual, not celestial or heavenly. The earth, not heaven, was made for his home.

The Bible does tell of man's fall from Divine favor and of his Divine condemnation, but his fall was not from a heavenly condition to an earthly condition, but from an earthly condition of perfection to a dying condition of imperfection. The Bible teaches that if man had not sinned his life would have been everlasting, in earthly perfection, and that his home would have been an earthly Paradise in which he would have enjoyed the blessing and fellowship of his Maker.

The death sentence did not alter or change his nature, but merely forfeited his life and all of his blessings and rights which were dependent upon his life. The penalty was not, "To eternal torment shalt thou go, to suffer eternally at the hands of demons," but, "Dying, thou shalt die;" "Thorns and thistles shall the earth bring forth unto thee;" "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." And of the faithful execution of this Divine penalty against the sinner we are all witnesses.—Genesis 2:17; 3:17, 18.

### And Yet How Grand Is Man!

As we stood by the ruins of ancient Memphis, where Joseph rose from being a slave to being the Governor, next to King Pharaoh, we were impressed with some of the mighty monuments which persist despite the ravaging hand of time. We said to ourself, What is man? What a king of earth he is, and has been, notwithstanding his deterioration through sin and the fall! As we noted the sculptures of thirty-five hundred years ago we said, Truly the Bible is right when it declares that God made man in His own image—that to man, the highest earthly creature, the great Creator, Himself a Spirit, imparted an impress of His own character and a measure of His own power, so that man really was created a god of earth toward the lower creatures which were put under his care, as his Creator is the God of the Universe.

Our admiration for our race and its skill was greatly enhanced as we thus cogitated. The pyramids, and especially the Great Pyramid of Gizeh, near Cairo, impressed us similarly. When we considered the wonderful accomplishments of that long-ago period and reflected that we could scarcely do more today with our most improved machinery, our appreciation of our ancestors was enhanced, and we said, It would be very difficult for many to accept the modern scientific theory that our forefathers but a short time ago were cousins to the ape.

Some of the temples of India and China similarly impressed us. Athens, too, with its museums of ancient structure, similarly said to us, Truly man in his original perfection must have been created in the image of his Maker! Our visits to Rome impressed upon us the fact that although the work of death has progressed in our race, nevertheless, in a measure the decay of the masses has by Divine providence found compensation; for although we have no Michael Angelo today we have legions who are inspired by his example, and who have copied him with wonderful success, so that today our treasures of art are not only multitudinous but grand beyond those of any previous day.

The great St. Peter's at Rome is itself a treasury of art such as never before was known in the world, besides which all the great capitals of Europe abound with art galleries which illustrate the power of the human mind and the skill of the human hand in the appreciation and execution of the beautiful. And in this connection we must not forget the similar treasures of our home land, America.

### Utilities of Our Day.

But, dear friends, you and I are living in a specially utilitarian Age. The skill of humanity has during the last century been turned into a new channel, which is making for us a new world. Instead of the narrow streets and lanes of a century ago, we have broad asphalt avenues and boulevards; instead of ordinary houses of a century ago, our cities are replete with handsome and commodious residences that in comparison are palaces. Beautiful, graceful bridges span our great rivers and serve to consolidate our interests. Wonderful tunnels pierce our mountains and facilitate the movement of luxurious railway coaches. Palatial steamers with regularity connect port with port.

Often of late we have found ourself admiring some of our grand hotels and palatial capitols and engineering feats of bridge work and tunnels, saying to ourself the while, What is man? And then we reflect, If man in his fallen condition has learned gradually to accomplish so much, what may we reasonably expect would have been the ultimate capacity of perfect man had sin not entered into the world, and had the experience of centuries been accumulating in many brains! By now how wonderful a being Father Adam might have been!

### Times of Restitution.

Then our mind reverted to the great Creator and the Message He has given us in His wonderful Book, the Bible. We remembered the inspired Message of consolation, that God looked down in pity on us as a race in our fallen condition and that He planned even before our fall for our recovery as a race from the curse, from sin, from death. We hearkened to St. Peter's words of encouragement respecting the glorious blessings to be ushered in by the great Redeemer when at His Second Advent He shall take unto Himself His great power and begin His Messianic reign for the blessing, recovery and uplift of our race. We will remind you of His words, although you are familiar with them. He said, "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.

Ah, God is better than all our fears! During the Dark Ages a terrible nightmare became associated with the glorious Gospel of God's Love and Mercy revealed by Jesus and the Apostles. Under that nightmare we lost sight of all the glorious promises of the Bible and lost our confidence in God because of the terrible propositions declared to us to be His intentions toward our race. True, all acknowledged the hope that a saintly few would attain an eternal weight of glory on the heavenly plane, but all the remainder except the saintly ones, the Elect, were consigned either to a terrible purgatorial fire or to an eternal holocaust of torture. What blasphemies against our God, the God of Grace, we thus unwittingly, undesiringly entertained!

The effect of these teachings in all parts of the world, in every religion, has been to convert man's natural quality of reverence for his Creator into a terrible fear, and this fear has more and more separated us from God and the Bible.

### Mankind and the Church.

We are now coming to understand more fully the Bible doctrine of Election, and we see it to be not unjust and cruel as it once appeared, but beautiful and blessed, for both Elect and non-elect. The Divine Plan was, and still is, a universal Plan—a Plan granting universal opportunity to Adam and to all his race for a recovery from the penalty of sin—for a recovery from sin and death to all that Father Adam had in the beginning and which he lost through disobedience, and which Jesus redeemed for him and his race at Calvary, and which all the willing and obedient may have back again at the hands of the Redeemer, if they will, during the period of His Messianic reign.

This is the Restitution which St. Peter tells us God spoke "through the mouth of all the holy Prophets since the world began." And the blessing will not be merely restitutionary, but indeed all the experiences of the present time with sin and sorrow, pain and death will be blessed, helpful lessons for the future—guards against any repetition of the scenes of disobedience against the Divine regulations made for man's comfort, happiness and everlasting joy.

The work accomplished by our Redeemer at Calvary was merely a preparatory one. His death provided the Ransom-price for Father Adam, and hence for all Adam's race who share his condemnation. The work of Divine grace which has progressed since Jesus' death and resurrection is also a preparatory work. During this period of more than eighteen centuries God has been gathering out of the world a special class, willing to pass through specially severe trials and testings of faith and obedience, under the inspiration of certain "exceeding great and precious promises" (2 Peter 1:4)—of a share with Jesus in the Divine nature and glory, honor and immortality.

This selecting work began with natural Israel, and has extended now gradually the world around, gathering from every nation samples and representatives, but all saintly; all in heart, at least, copies of God's dear Son, the Redeemer. With the dawning of the Seventh Great Day—the Day of Christ—this work of electing or selecting a special class of saints to constitute His Bride and joint-heirs in the Kingdom will be complete. Then will begin the salvation of the world—the reclamation or Restitution of the world from sin and death conditions, made possible by the great redemptive work of Calvary.

### "Glory In the Highest."

From what we have seen of the Divine provision for man's recovery we grasp the force of the prophetic declaration following the question of our text—"What is man, that Thou art mindful of him—the son of man, that Thou visitest him?" When we think of the greatness of our God, and the littleness of ourselves, even in our best estate, and especially when we think that we are all sinners, we are amazed that our great Creator was mindful of us—mindful of preparing a great Plan of Salvation—willing to provide for our redemption, and making preparation for the Kingdom which is to bless the race! Can we doubt that He who has so loved the world while they were yet sinners will bring His Plan to a glorious consummation? Can we doubt that He will do all that He has promised, exceeding abundantly more than we could have asked or thought?—Ephesians 3:20.

Do not understand us to say that the Bible teaches a universal salvation of our race to life eternal. No, that would be unreasonable. That would imply Divine coercion of the human will, and such a coercion would be contrary to the teachings of the Scriptures—that man is created in God's image and likeness. An essential feature of the Divine likeness in man is the freedom of his will; his body may be coerced or enslaved or what not, but the human will is indomitable, like that of man's Creator.

It is evidently not the Divine intention to destroy the human will, but to educate it—to allow it to develop as a will, along the lines of experience, so that it may be voluntarily submitted to the Divine will because of appreciation of the wisdom of all the Divine arrangements, regulations, laws, etc. The Divine proposition, therefore, is that as all mankind shared by heredity the sentence of death which came upon the first man Adam, so the redemption accomplished by the Second Adam shall be co-extensive with the fall, so that all Adam's race who will do so may return to God and be abundantly pardoned and finally restored to all that was lost in Adam and redeemed at Calvary.—Matthew 18:11-13; Luke 19:10.

And what, you ask, will be the fate of those who wilfully, deliberately, persistently, intelligently resist the Divine will and refuse the glorious opportunity of Restitution? The Bible answers that all will be on trial for life eternal or for death eternal, and that those who refuse the conditions of heart loyalty and obedience will bring upon themselves afresh the sentence of death. But this second sentence will differ from the first, not in the kind of punishment, but in the duration thereof.

The first or Adamic death God from the first foreordained should be set aside, and from the very beginning He made preparations for the Lamb of God to take away the sins of the world, and to consequently make possible for our race a resurrection from the dead and a further opportunity or trial for everlasting life. Wilful sinners under the light and opportunity of the New day, when condemned to death, will die no more thoroughly than before, but their death will be a hopeless one; no Redeemer has been apportioned for them and none will be apportioned; no redemption for them will be effected and no resurrection will be granted. As St. Peter declares, they shall perish "like natural brute beasts made to be taken and destroyed."—2 Peter 2:12.

**WHAT IS THE SOUL?**

A postal request to the Editor will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy.

# CHIEF OR FIRST RESURRECTION

*"The rest of the dead lived not again until the thousand years were finished. This is the First Resurrection."*—REVELATION 20:5.

THE resurrection of the dead seems to be the most difficult thing in the Bible for the worldly-minded to grasp by faith. This must be because the human mind instinctively realizes the majesty of the Power and Wisdom necessary to the reproduction of the same individuality which lived and thought centuries ago, before passing into the silence of the tomb. The Bible makes no denial of the stupendousness of the resurrection miracle—so far beyond the wildest flights of human imagination—it confesses this and calls upon us to exercise faith in the great Creator, the Omnipotent One, whose greatness we can but feebly sense and surely cannot comprehend.

Hence, the doctrine of the resurrection of the dead, from its first announcement in the Scriptures, has called for the strongest faith on the part of believers and has excited the general resentment of unbelievers, who seem to find it easier to believe anything else respecting the dead. Undoubtedly this is the reason why so many who give evidence of general intelligence accept the absurd theory that when a dog dies he is dead, but when a man dies he is more alive than ever.

These properly claim to hope for everlasting life, but not having faith enough to believe in the Divine power to perform the resurrection of the dead, they are driven to the theory of Plato. Indeed, who has not heard Plato quoted by ministers and other learned men when discussing the future life? They do not quote Jesus and the Apostles, because the explanations of Jesus and the Apostles are all to the contrary, proving that the dead are dead, and that the only hope of a future existence is by a resurrection.

### Jesus' Answer to the Sadducees.

Note the answer of Jesus to the Sadducees of His day, who, we are told, specially denied the resurrection of the dead. Jesus answered, "That the dead are [to be] raised was shown to Moses at the burning bush," when God's message was, "I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob." (Luke 20:35-38; Acts 7:32.) Jesus commented that God would not declare Himself to be their God if they were dead in the absolute sense that brutes die. Jesus' argument was that the fact that God still recognized them as persons while dead implied that their souls merely slept and will be granted a resurrection of the dead, in God's due time and in better bodies—under more favorable conditions than those under which they died.

We remember that St. Paul's letters and sermons abound in references to the dead. We call to mind his great resurrection chapter (1 Corinthians 15), in which he declares that "As all in Adam die, so all in Christ shall be made alive—every man in his own order." (Verses 22, 23.) He does not say that every man is alive, but that they shall be made alive in the resurrection. The intermediate state he declares is a sleep, from which, by Divine arrangement through Jesus, they will all be awakened in the resurrection morning, at and after the Second Coming of Christ.

We remind you afresh of his positive statement that if there be no resurrection of the dead, then all whom we have supposed have fallen asleep have perished. (Verses 16-18.) But that God is able to raise all the dead he declares is demonstrated by the fact that He raised up Jesus from the dead on the third day; and so likewise on the Third Day of a larger scale—the third thousand-year Day from the time Jesus was raised—God will raise up all those who have died because of Adam's sin.

That Third Great Day, the Millennium, will be the Great Seventh Day (from man's creation) or Sabbath. Our Lord gave Himself a Ransom-price in the Fifth Day, from which the Seventh would be the Third Day, the Day of the world's resurrection—"the last Day"—the end of the present Week of 1000-year Days in which sin and death have reigned, ushering in the glorious Epoch when God's will shall be done on earth as it is done in Heaven.

### The Chief Resurrection.

The tenor of all the Scriptures is that the Church alone will participate in the First or Chief Resurrection—the world in general will have no share in it. Hearken to Jesus' words on this subject, and note their explicitness of statement to the effect that all who participate in this First Resurrection will be the elect overcomers of this Age, and they will be the Royal Priests, or Priestly Kings, of the next Age, in which the world will be dealt with and, so far as willing, uplifted from sin and death. He says, "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power; they shall be priests unto God, and unto Christ, and shall reign with Him a thousand years."—Revelation 20:6.

The word in this text rendered first signifies chief, foremost, superior. It will indeed be first in order of time, too; but the particular thought is that it is superior. Its superiority rests in the fact that all who share in its blessings will not only attain life, full, perfect and everlasting, but additionally they will receive life on the highest plane, being made partakers of the Divine nature, by the "change" which this resurrection will bring to them. —2 Peter 1:4.

The sharers of this resurrection will not only receive everlasting life, but more, they will thereby be made death-proof—immortal in the Bible sense, in which it is declared that God alone hath immortality. God has also given immortality to our Redeemer in His resurrection, and has promised the same to the Elect Church, the Bride, the Lamb's Wife, in this First Resurrection. Aside from these, so far as the Bible teaches, this special kind of immortality goes to no other creatures in the Universe.

Even angels, both the holy and the fallen, possess only the ordinary immortality known as everlasting life—an immortality or deathlessness dependent upon the Divine pleasure and supported by necessary elements of Divine provision. The Church, on the contrary, sharing in this Chief Resurrection, will possess inherency of life, the same kind of immortality possessed by Jehovah Himself.

From the context it will be seen that none will participate in this Chief Resurrection except such as shall successfully pass their trial and be accounted worthy of joint-heirship with Messiah in His glorious Kingdom, for it is distinctly stated that they are to "reign with Him a thousand years."

### Sharing "His Resurrection."

From what we have seen it must be evident to all of us that to gain a share in this Chief Resurrection is to gain the great Prize held out before us in the Gospel Age—the Prize which our Lord referred to as the "Pearl of great price," for which a man would be well justified in selling all that he has that he might purchase it.

It will be admitted on all hands that the great Apostle Paul is represented amongst the loyal ones who sacrificed every earthly interest, aim, hope and ambition that he might attain the Kingdom blessings and joint-heirship with Christ. We are therefore deeply interested in St. Paul's words respecting his hope, his sacrifice and his anticipation of attaining a share in this better resurrection, which he styles "His Resurrection"—namely, the resurrection of Christ.

The Scriptures continually maintain the thought that Jesus is the "Head of the Church which is His Body," and that these saintly Elect constitute the members of His Body. Carrying out this figure, the whole Body, all the members, should share in the same resurrection as that experienced by the Head—the Redeemer. And to this the facts agree. More than eighteen centuries ago our Lord Jesus was raised from the dead by the Father's power.—1 Corinthians 6:14.

St. Paul declares that because of His obedience in carrying out the Divine Program as our Redeemer—even unto death—"Therefore God hath highly exalted Him, and hath given him a name [honor, station] above every name [except His own—He is excepted], that at the name of Jesus every knee should bow, both of things in heaven and things on the earth." (Philippians 2:9, 10.) Hence saints must all be changed from earthly to heavenly nature, because "Flesh and blood cannot inherit the Kingdom."

It seems a long time indeed between our Lord's resurrection and the resurrection of His Mystical Body, the Church class (Colossians 1:18, 24), but the period is long only from our limited human standpoint—not long from the Divine standpoint, in which a thousand years are as one day. (2 Peter 3:8.) He who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, will bring us also [from the dead] by Him," and with Him, as members of His Body.

It is to this that St. Paul refers, saying, I count all [earthly] things but as loss, . . . that I may win Christ [win a membership in His glorified Body—in the Kingdom class], . . . that I might know Him and the power of His resurrection [that I might experience that great power of God which in the Redeemer's case lifted Him not only out of death, but to the very highest plane of existence, the Divine nature, with its glory, honor and immortality], . . . being made conformable unto His death, that I might share also in His resurrection.—Philippians 3:7-11.

Oh, the Apostle gives us the key to his hopes; he did not hope that the Heavenly Father, who had required of Jesus a manifestation of His loyalty unto death before He would crown Him with immortality at His own right hand—he did not expect that this same God would give him a share in that great glory and honor, except as he should have the mind of Christ and should demonstrate similarly his loyalty to the extent of his ability in being conformed to Christ's death.

There is a lesson here for us. It is in vain that we shall hope to share the Master's glory if we fail to share His loyalty, His ignominy—to be dead with Him to the world, its praises, its ambitions, its rewards. "If we suffer with Him, we shall also reign with Him." And the only way to enter into that reign of glory will be through the power of "His Resurrection"—the Chief [First] Resurrection.

### "But the Rest of the Dead."

The statement of our text that the rest of the dead will not live until the thousand years of Christ's reign are finished has proven a stumbling block to many who have studied too superficially. Let us not forget that the Spirit does not reveal the deep things of God, except to those who search for Truth "as men search for silver"—patiently, persistently, delving deeply.

It is very easy for all to grasp the thought that Messiah's Kingdom is to last a thousand years, and that all who shall be alive at that time, all who shall be born during that period, will participate in the wonderful blessings and privileges which it will bring to the human family. They are ready, too, to admit the reasonableness of giving an equal opportunity to those of our race who have gone down into death with either no knowledge of Christ, as was the case for four thousand years, or with the too limited knowledge to benefit them, as has been the case during the past two thousand years, and today, only this text respecting the "rest of the dead" stands in their way. We shall be glad if our words through the press shall reach many who have been perplexed by this Scripture.

It is not necessary for us to set this Scripture aside, even though all Bible scholars know, or should know, that this portion of Revelation 20:4, 5 which relates to "the rest of the dead which live not again until the thousand years are finished" is spurious—that it is not found in any of the old Greek manuscripts. It is supposed that it got into the text, not through any desire to corrupt the same and falsify the record, but that in the days when the manuscripts were copied by pen, some copyist made this memorandum on the margin of his manuscript as a helpful thought, and that other copyists, using his manuscript, supposed it to be a part of the original and incorporated it in the text.

However, the additional words are in no sense in conflict with the facts, which are these: Adam, created in his Maker's likeness, perfect, was alive in the sense that he enjoyed perfection of life and that he had a right to a life everlasting, except as he should forfeit the same by disobedience. The moment he disobeyed God's command he came under the sentence of sin, namely, death. From that moment onward he was judicially dead, even though the dying process lasted for more than nine hundred years.

Similarly, all of his posterity, from the Divine standpoint, are dead, "children of wrath." Jesus carried out this same thought in His teaching, saying, "Let the dead bury their dead." Only those who have accepted Him as their Life-giver are even reckonedly considered alive, from the Divine standpoint.

And so, during the thousand years of Messiah's reign, "All in their graves shall come forth," "every man in his own order"; but they will still be, from the Divine standpoint, judicially dead—without the right to everlasting life. The work of the Lord Jesus, as the Great Prophet, Priest, King and Judge, and the Church with Him, will be the instruction and assistance of these for their gradual uplifting out of sin and weakness and imperfection—toward perfection—toward acceptance with God—toward everlasting life. Such as reject the assistance offered will die the Second Death. Such as avail themselves of the blessed privileges of that time will attain human perfection. But still they will not have everlasting life accorded to them. They will merely be in a good, suitable and ready condition for God to grant them everlasting life, if they shall stand His tests.

The tests for eternal life will come at the close of the Messianic reign—when the great Mediator between God and men, having accomplished His work of restitution of the race, shall deliver over everything into the hands of the Father—the hands of Justice. Everlasting life will not be given as a matter of mercy, but as a matter of justice—to those who will demonstrate their loyalty and worthiness of everlasting life. The mercy of God will be exercised in the bringing of them to this condition, where perfection in word, deed and thought will be possible.

The great temptation which will then come to all the world, through the loosing of Satan—the temporary permission of evil in the world—will demonstrate which of these resurrected from the dead God can approve and consistently grant the great gift of eternal life. All those who fail in their trial will be destroyed with Satan in the Second Death, while all who prove their loyalty will be acknowledged worthy of everlasting life.

Thus the rest of the dead, aside from those now on trial, the Church class, will not live in the full sense of Divine recognition as worthy of everlasting life, until the thousand years of Messiah's reign shall have ended.

But, beloved brethren, much as we are interested in the glorious blessings that the Messianic Kingdom shall bring to the world of mankind, the Lord wishes us to be specially interested in the glorious opportunity and privilege which He has accorded us of having fellowship with our Redeemer in the suffering of this present time, and being counted worthy to share with Him in the glory which shall follow—into which the faithful will be ushered by the power of the First Resurrection.

### DEPART AND BE WITH CHRIST.

Ah, says one, I have great faith in St. Paul, and I remember his words: "I am in a strait between two things: having a desire to depart and to be with Christ, which is far better." If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject? Let us read the Apostle's words critically. He was in a strait between two things—whether he would prefer to live and suffer further for the Truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing—and if this had been a possibility he would have had no difficulty in deciding—he had a real positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was that third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a literal translation, is expressed thus: "I have a desire for the returning, and being with Christ, which is far better"—far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the word depart by a word of very opposite meaning, namely return. We answer that we give this rendering on the authority of the Greek text. The Greek word is analusai; it is found in another place in the Bible, and there rendered return. In this other case there can be no question as to the proper translation.—See Luke 12:36.

### THE CONCEITED DOOR-KNOB.

Said the door-knob to the door: "Please let me go, I beg, implore. I'm tired of swinging here with you, from day to day, the decades through.

"I'm handled by the rich and great; for me all classes pause and wait; and when I turn, you open wide; but if I'm still, you still abide.

"To me it then is clearly plain, for me to travel would be gain. I'd see the world; I'd get me fame; I'd have renown, and honored name."

The door replied, with patient smile: "You'd better bide with me awhile; 'Tis here you are of greatest use; Away from me you'll find abuse."

"Don't be alarmed," the knob replied, "for me, all doors will open wide. The rich, the poor, the small, the great—all on my motions meekly wait."

"Well, be it so," the door replied, "but when you've fallen from my side, you'll find your fancied greatness o'er, and wish to be with me once more."

The knob fell off with rattling sound, and tumbled helpless to the ground. Nor rich, nor poor, nor high, nor low, cared where the poor door-knob should go. The door-knob soon with sorrow learned that door-knobs, out of place, are spurned. His pride and fancied greatness o'er, he wished himself back on the door.

'Tis only those who keep their place, and do their work by help of grace, who can be counted great at all. Pride always goes before a fall.—T. H. Jeys.


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The Lost Key of Knowledge.
A Famine in the Land.
Cardinal Gibbons' Sermon.
Immortality of the Soul.
Do You Believe in the Resurrection of the Dead?
Some Foreign Mission Facts.

# The Bible Students Monthly

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### CHURCH FEDERATION

"If the Wesleyans and the Church of England should reunite in the land of Wesley, what effect would it have on the Methodist body in this land?" asks The Literary Digest.

"The Churchman" (New York) hopes that the present discussion of the projected union in England will result in the drawing together of two separated religious communions.

"The Guardian" (London) publishes a letter from a Methodist clergyman, in which he says:

"We are asking whether the Church of England will allow Wesleyan ministers either to receive conditional ordination or, alternatively, to be ordained in a formula which would substitute the words 'Church of England' for the words 'Church of God' in the Prayer-Book formula. We are asking whether confirmation might, during a period of transition, be regarded as a domestic institution, not to be too rigidly enforced upon adult outsiders. We can see that some concessions must be made for the sake of healing our unhappy divisions, and many of us are prepared, with that end in view, to accept reordination, even sans phrase if that should be absolutely necessary."

### METHODISM IN HOLY WRIT

As might have been expected, all the prominent Protestant systems are brought to our attention in the Revelator's depiction of the Papacy and the Reformation. To whatever extent the "daughters" have followed the course of the Mother Church in hiding the increasing light of Truth which discredits their time-worn creeds, to that extent the Lord has held them in derision. The following is the exposition of Revelation 9:1-12, in "THE FINISHED MYSTERY," announced on page 4 of this paper:

**9:1. And the fifth angel sounded.**—The Reformation trumpets are referred to, four of which had sounded previous to the one here mentioned. The Lutheran, Anglican, Presbyterian and Baptist movements preceded the Wesleyan, which is now represented in fifteen kinds of Methodist organizations.—1 Cor. 3:3.

**And I saw a star.**—John Wesley became a star in the Anglican heavens in 1728, at which time he was ordained a priest by Bishop Potter.

**Fall from heaven unto the earth.**—Brother Wesley tore a large-sized hole in the ecclesiastical heavens when he began the manufacture of a firmament of his own. His work grew rapidly, particularly in America. Says the Encyclopedia Britannica, "The preachers in the South determined upon administration of the sacraments, and a committee was chosen who **ordained themselves** and others. John Wesley, aided by two presbyters of the Church of England, early in 1784, ordained Thomas Coke, a presbyter of that Church, as Superintendent."

In 1787 the American Conference changed Mr. Coke's title to "Bishop."

It must have been a strange sight to see a bright man like Wesley engaging those two presbyters of the Church of England to help him ordain somebody to a higher office than any of **them** had ever held. But **the plan worked.** All Methodists believe that Bishop Coke, the first Bishop of the Methodist Church, received some "apostolic succession." These brethren have been grieved that Pastor Russell did not get his ordination from the same source.

**And to him was given the key of the *[bottomless] pit †OF THE ABYSS.**—Wesley was given the key to **nothing** and to **nowhere.**

**9:2. [And he opened the bottomless pit.]**—Wesley opened nothing. He

(Continued on Page 2, Column 1.)

*Words not in Sinaitic MS. are enclosed in brackets. The Sinaitic MS. is the oldest known copy of Scriptures.

†Words in Sinaitic MS. which do not appear in "Authorized" Version are printed in capitals.

# THE FALL OF BABYLON

## Ancient Babylon a Type—Mystic Babylon the Antitype

### WHY CHRISTENDOM MUST NOW SUFFER—THE FINAL OUTCOME

**The following article is extracted mainly from Pastor Russell's posthumous volume entitled "THE FINISHED MYSTERY," the 7th in the series of his STUDIES IN THE SCRIPTURES and published subsequent to his death. Pastor Russell held the distinction of being the most fearless and powerful writer of modern times on ecclesiastical subjects. In this posthumous volume, which is called "his last legacy to the Christians of earth," is found a thorough exposition of every verse in the entire book of Revelation and also an elucidation of the obscure prophecy of Ezekiel. The book contains 608 pages, is handsomely bound in embossed cloth, 60c postpaid. Orders may be sent through us, if preferred.—Editorial Note.**

THE various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are all in full accord, and manifestly refer to the same great city. And since these prophecies had but a very limited fulfilment upon the ancient literal city, and those of the Apocalypse were written centuries after the literal Babylon was laid in ruins, it is clear that the special reference of all the Prophets is to something of which the ancient literal Babylon was an illustration. It is clear also that, in so far as the prophecies of Isaiah and Jeremiah concerning its downfall were accomplished upon the literal city, it became in its downfall, as well as in its character, an illustration of the great city to which the Revelator points in the symbolic language of the Apocalypse (Chapters 17 and 18), and to which chiefly the other Prophets refer.

THE HANDWRITING ON THE WALL

As already intimated, what to-day is known as Christendom is the antitype of ancient Babylon; and therefore the solemn warnings and predictions of the Prophets against Babylon—Christendom—are matters of deepest concern to the present generation. Would that men were wise enough to consider them! Though various other symbolic names, such as Edom, Ephraim, Ariel, etc., are in the Scriptures applied to Christendom, this term, "Babylon," is the one most frequently used, and its significance, **confusion,** is remarkably appropriate. The Apostle Paul also points out a nominal Spiritual Israel in contradistinction to nominal Fleshly Israel (1 Cor. 10:18; Gal. 6: 16; Rom. 9:8); and likewise there is a nominal Spiritual Zion, and a nominal Fleshly Zion. (See Isa. 33:14; Amos 6:1.) But let us examine some of the wonderful correspondencies of Christendom to Babylon, its type, including the direct testimony of the Word of God on the subject. Then we will note the present attitude of Christendom, and the present indications of her foretold doom.

The Revelator intimated that it would not be difficult to discover this great mystical city, because her name is **in her forehead;** that is, she is prominently marked, so that we cannot fail to see her unless we shut our eyes and refuse to look—"And **upon her forehead** was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." (Rev. 17:5.) But before looking for this Mystical Babylon, let us first observe the typical Babylon, and then, with its prominent features in mind, look for the antitype.

The name Babylon was applied, not only to the capital city of the Babylonian empire, but also to the empire itself. Babylon, the capital, was the most magnificent, and probably the largest, city of the ancient world. It was built in the form of a square on both sides of the Euphrates river; and, for protection against invaders, it was surrounded by a deep moat filled with water and inclosed within a vast system of double walls, from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. On the summit were low towers, said to have been two hundred and fifty in number, placed along the outer and inner edges of the wall, tower facing tower; and in these walls were a hundred brazen gates, twenty-five on each side, corresponding to the number of streets which intersected each other at right angles. The city was adorned with splendid palaces and temples and the spoils of conquest.

Nebuchadnezzar was the great monarch of the Babylonian empire, whose long reign covered nearly half the period of its existence, and to him its grandeur and military glory were chiefly due. The city was noted for its wealth and magnificence, which brought a corresponding moral degradation, the sure precursor of its decline and fall. It was wholly given to idolatry, and was full of iniquity. The people were worshippers of Baal, to whom they offered human sacrifices. The deep degradation of their idolatry may be understood from God's reproof of the Israelites when they became corrupted by contact with them.—See Jer. 7:9; 19:5.

Nebuchadnezzar was succeeded in the dominion by his grandson Belshazzar, under whose reign came the collapse which pride, fulness of bread and abundance of idleness always insure and hasten. While the people, all unconscious of impending danger, following the example of their king, were abandoning themselves to demoralizing excesses, the Persian army, under Cyrus, stealthily crept in through the channel of the Euphrates (from which they had turned aside the water), massacred the revelers, and captured the city. Thus was fulfilled the prophecy of that strange handwriting on the wall—"**Mene, Mene, Tekel, Upharsin**"—which Daniel had interpreted only a few hours before to mean, "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and art found wanting. Thy kingdom is divided and given to the Medes and Persians." So complete was the destruction of that great city that even its site was forgotten and was for a long time uncertain.

Such was the typical city; and, like a great millstone cast into the sea, it was sunken centuries ago, never again to rise: even the memory of it has become a reproach and a byword. Now let us look for its antitype, first observing that the Scriptures clearly point it out, and then noting the aptness of the symbolism.

### Mystic Babylon—"Christendom"

In symbolic prophecy a "city" signifies a religious government backed by power and influence. Thus, for instance, the "Holy City, the New Jerusalem" is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory. The Church is also, and in the same connection, represented as a woman, "the Bride, the Lamb's Wife," in power and glory, and backed by the power and authority of Christ, her Husband. "And there came unto me one of the seven angels . . . saying, Come hither, **I will show thee the Bride,** the Lamb's Wife. And he . . . **showed me that great city, the holy Jerusalem.**"—Rev. 21:9, 10.

This same method of interpretation applies to Mystical Babylon, the great

(Continued on Page 2, Column 3.)

# THE BIBLE STUDENTS MONTHLY

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## METHODISM IN HOLY WRIT

(Continued from Page 1, Column 1.)

did interpret Rom. 8:21 as meaning that the lower animals would go to Heaven, but that was an error. He was honest enough, however, to object to using the word Trinity because he did not find it in the Bible. "Christian Advocates" please note.

**And there arose a smoke.**—Confusion—a blinding haze.

**[Out of] OVER the pit.**—In the "air," the ecclesiastical heavens.

**As the smoke of a great furnace.**—Methodism was no ordinary smudge.

**And the sun.**—The true Gospel.

**And the air.**—The Anglican Church.

**Were darkened by reason of the smoke of the pit.**—Methodism damaged the Anglican communion as much as it did the Truth.

9:3. **And there came out of the smoke locusts.**—An immense number of followers.—Judges 7:12.

**Upon the earth.**—Among order-loving people.

**And unto them was given power.**—To attend an old-time Methodist meeting and witness the "getting the power" was to see the sight of a lifetime.

**As the scorpions of the earth have power.**—"A well-known injurious insect of hot climates. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. The scorpion makes a painful wound in men and beasts which produces fatal results unless speedy remedies be provided such as scarifying the wound or sucking out the poison."—McClintock and Strong.

9:4. **And it was commanded them that they should not hurt the grass of the earth.**—Men of independent thought.—Rev. 8:7.

**[Neither any green thing.] Neither any tree.**—Saint.—Rev. 8:7.

**But [only] those men.**—The unconverted.

**Which have not the seal of God in their foreheads.**—Methodists understand that to be converted from being a sinner means to have the seal of God in one's forehead. All the energies of that church are devoted to gathering in goats to the sheepfold.

9:5. **And to them it was given that they should not kill them.**—No such sane and merciful sentence as "The wages of sin is death" has any place in Methodist theology. Wesley was born at a time when the original meaning of the word "hell" had become hidden, and was saturated with the later teachings that it signifies a place of torment. He threw his whole heart into the work of spreading this error throughout the earth.

**But that they should be tormented five months.**—In symbolic time, 150 years—5x30=150. (Ezek. 4:6.) Wesley became the first Methodist in 1728. (Rev. 9:1.) When the Methodist denomination, with all the others, was cast off from favor in 1878 (Rev. 3:14) its powers to torment men by preaching what Presbyterians describe as "Conscious misery, eternal in duration" came to an end legally, and to a large extent actually.—Rev. 9:10.

**And their torment.**—The torment of those tormented by the tormenting doctrine of torment.

**Was as the torment of a scorpion, when he striketh a man.**—See Rev. 9:10.

9:6. **And in those days.**—Throughout the 150 years of widely prevalent "Methodist hell-fire."

**Shall men seek death.**—Would be glad to know that "The wages of sin is death."—Rom. 6:23.

**And shall not find it.**—Because all the texts which plainly teach that "All the wicked will God destroy," were perverted to mean "All the wicked will God immortalize in hell."

**And shall desire to die.**—Real men would prefer to die and stay dead rather than forever companion and worship the greatest devil of the Universe.

**And death shall flee from them.**—They were told that men only seem to die, although touch, hearing, sight and smell all bear eloquent testimony to the contrary.—Rom. 6:23; Ezek. 18:4; Gen. 3:19; Psa. 115:17; Ecc. 9:5; Psa. 37:10, 20; Ecc. 3:19-21; 1 Cor. 15:13, 18; Dan. 12:2.

## REFORMERS vs. ANTICHRIST

Through the press and through leaflets the story is being widely circulated that Kaiser Wilhelm is the Antichrist. This is not the Bible view, however. There Antichrist is set forth as a system, not as an individual. According to the Reformers the real Antichrist is the Papacy. The effort to make the people believe that the Kaiser is Antichrist is doubtless a deception—dust-throwing—Papal camouflage, to divert attention from the real Antichrist—Papacy.

Everyone knows that the Kaiser is an instrument of the Devil. To accomplish his purpose, Satan appears as an angel of light. (2 Cor. 11:14.) To prevent people from seeing the real Antichrist, he directs attention to a lesser instrument of his.

The Apostles prophecied that Antichrist would arise in the Church. Afterwards many recognized the Papacy as Antichrist. Below we give the united testimony of the seven greatest reformers since Christ's day.

(1) ST. PAUL said: "That Day shall not come except there come a falling away [Romanish apostasy] first, and that Man of Sin [Papacy] be revealed, the son of perdition [destruction]; who opposeth and exalteth himself above all that is called God or is worshiped; so that he as God [vicegerent] sitteth in the Temple of God."—2 Thess. 2:2, 3.

(2) ST. JOHN.—"Ye have heard that Antichrist [Papacy and Protestantism together] shall come. He is Antichrist that denieth [disowns in word or deed] the Father and the Son; . . . even already now it [the Papal-Protestant aggregation] is in the world." A man child [Papacy] was to rule all nations with a rod of iron. A [wild] beast [a wicked, ungovernable church ruling like a fierce, evil government] out of the sea [peoples], having seven heads and ten horns [nations], upon his horns ten crowns and upon his heads the names of blasphemy. A woman [mother of apostate churches, her daughters] sat upon a scarlet colored beast [so-called Christendom], holding a golden cup full of abominations and filthiness of her [church-state] fornication, and upon her forehead [in her mind, teachings] a name written, Mystery, Babylon the Great, Mother of Harlots [the apostate Protestant churches, her daughters]; etc.—See 1 John 2:18, 22; 4:3; Rev. 12:5; 13:1; 17:3-5, 6, 11, 16.

(3) ARIUS believed in the coming of Antichrist in the Church. He was banished by the Papacy and his writings destroyed.

(4) PETER WALDO: The Waldensian "Treatise on Antichrist," written in 1170 A. D., brands the Romish Church as "the Harlot, Babylon, and Papacy as the Man of Sin and Antichrist."

(5) JOHN WYCLIFFE: "As touching the Pope, I owe him neither suit nor service, forasmuch as I know him by the Scriptures to be Antichrist, the son of perdition, the open Adversary of God, and an abomination standing in the Holy Place."

(6) MARTIN LUTHER: "I am assured that the popedom is antichristian and the seat of Satan—Antichrist of the Scriptures. Antichrist, as the Scripture witnesseth, sitteth not in a stable of fiends, nor in a swine-sty, nor in a company of infidels, but in the highest and holiest place of all—the Temple of God."

(7) PASTOR RUSSELL, the great twentieth century Reformer, writes about the Papal-Protestant combination in Vols. 2, 3 and 7 of his STUDIES IN THE SCRIPTURES. Read them; and you will see through the Papal-Protestant scheme to get control again, as in the clergy-ruled Dark Ages, throttle free speech, destroy liberty and rule Christendom through priests and preachers.

### Antichrist and Image of the Beast.

Just as J. P. Morgan, one of the prime movers for church federation, "financiered" the New Haven Railway and drained its very life-blood, so the Papacy and the Federal Council of Churches, are now preparing to grab everything in sight. Preliminary to this, and to close the people's eyes to the recognition of Papacy as the Antichrist of the Scriptures, an ingenious attempt is being made to show that Kaiser Wilhelm is Antichrist, and that he will end his reign in February, 1918. That the war will end in February by the Papacy's accomplishing the Kaiser's overthrow, we think, is quite reasonable; but this will put the real Antichrist (Papacy) in power.

Then beware!—for the Pope can never exert temporal power, either directly or indirectly in this country, without real trouble for the whole Papal-Protestant-Episcopal aggregation! See Volume VII of SCRIPTURE STUDIES for particulars.

# THE FALL OF BABYLON

(Continued from Page 1, Column 4.)

ecclesiastical kingdom, "that great city" (Rev. 17:1-6), which is described as a harlot, a fallen woman (an apostate church;—for the true Church is a virgin), exalted to power and dominion, and backed, to a considerable degree, by the kings of the earth, the civil powers, which are all more or less intoxicated with her spirit and doctrine. The apostate church lost her virgin purity. Instead of waiting, as an espoused and chaste virgin, for exaltation with the Heavenly Bridegroom, she associated herself with the kings of the earth and prostituted her virgin purity—of both doctrine and character—to suit the world's ideas; and in return she received, and now to some extent exercises, a present dominion, in large measure by their support, direct and indirect. This unfaithfulness to the Lord, whose name she claims, and to her high privilege to be the "chaste virgin" espoused to Christ, is the occasion of the symbolic appellation "harlot," while her influence as a sacerdotal empire, full of inconsistency and confusion, is symbolically represented under the name Babylon, which, in its widest sense, as symbolized by the Babylonian empire, we promptly recognize to be Christendom; while in its more restricted sense, as symbolized by the ancient city Babylon, we recognize to be the nominal Christian church.

It has been very generally and very properly claimed by Protestants that the name "Babylon" and the prophetic description are applicable to Papacy, though recently a more compromising disposition is less inclined so to apply it. On the contrary, every effort is now made on the part of the sects of Protestantism to conciliate and imitate the Church of Rome, and to affiliate and co-operate with her. In so doing they become part and parcel with her, while they justify her course and fill up the measure of her iniquities, just as surely as did the scribes and Pharisees fill up the measure of their fathers who killed the Prophets. (Matt. 23:31, 32.) All this, of course, neither Protestants nor Papists are ready to admit, because in so doing they would be condemning themselves. And this fact is recognized by the Revelator, who shows that all who would get a true view of Babylon must, in spirit, take their position with the true people of God "in the wilderness"—in the condition of separation from the world and worldly ideas and mere forms of godliness, and in the condition of entire consecration and faithfulness to and dependence upon God alone. "So he carried me away in the spirit into the wilderness; and I saw a woman, Babylon."—Rev. 17:1-5.

And since the kingdoms of the civilized world have submitted to be largely dominated by the influence of

EMPEROR LOUIS BEFORE THE POPE

the great ecclesiastical systems, especially Papacy, accepting from them the appellations "Christian nations" and "Christendom," and accepting on their authority the doctrine of the "Divine right of kings," etc., they also link themselves in with great Babylon, and become part of it, so that, as in the type, the name Babylon applied, not only to the city, but also to the whole empire, here also the symbolic term "Babylon" applies, not only to the great religious organizations, Papal and Protestant, but also, in its widest sense, to all Christendom.

Hence this day of judgment upon Mystic Babylon is the day of judgment upon all the nations of Christendom; its calamities involve the entire structure—civil, social and religious; and individuals will be affected by it to the extent of their interest in, and dependence upon, its arrangements.

The nations beyond Christendom also feel the weight of the heavy hand of recompense in that they also are to some extent bound in with the nations of Christendom by various interests, commercial and others; and justly, too, in that they also have failed to appreciate what light they have seen, and have loved darkness rather than light, because their deeds were evil. Thus, as the Prophet declared, "All the earth [society] shall be devoured with the fire of God's jealousy" (Zeph. 3:8); but against Babylon, Christendom, because of her greater responsibility and misuse of favors received, will burn the fierceness of His wrath and indignation.

But some sincere Christians, not yet awake to the decline of Protestantism, and who do not realize the relationship of the various sects to Papacy, but who perceive the unrest and the doctrinal upheavals in all the religious systems, may still be anxiously inquiring, "If all Christendom is to be involved in the doom of Babylon, what will become of Protestantism, the result of the Great Reformation?" This is an important question; but let the reader consider that Protestantism, as it exists to-day, is not the result of the Great Reformation, but of its decline; and it now partakes to a large degree of the disposition and character of Rome, from which it sprang.

### Babylon—Mother and Daughters

The Protestant sects (and we say it with all due deference to a comparatively few devout souls within them, whom the Lord designates as "wheat" in contradistinction to the overwhelming numbers of "tares") are the true daughters of that degenerate system of nominal Christianity, the Papacy, to which the Revelator makes reference in applying to her the name "Mother of harlots." (Rev. 17:5.) And let it not pass unobserved that both Romanists and Protestants now freely own the relationship of mother and daughters, the former continually styling herself the Holy Mother Church, and the latter, with pleased complacency, endorsing the idea, as shown by many public utterances of leading Protestant clergymen and laymen. Thus they "glory in their shame," apparently all unmindful of the brand which they thus accept from the Word of God, which designates the Papacy as "the mother of harlots." Nor does the Papacy, in claiming her office of motherhood, ever seem to have questioned her right to that title, or to have considered its incompatibility with her profession still to be the only true Church, which the Scriptures designate a "virgin" espoused to Christ. Her acknowledged claims of motherhood are to the everlasting shame of both herself and her offspring. The true Church, which God recognizes, but which the world knows not, is still a virgin; and from her pure and holy estate no daughter systems have ever sprung. She is still a chaste virgin, true to Christ, and dear to Him as the apple of His eye. (Zech. 2:8; Psa. 17:6, 8.) The true Church cannot be pointed out anywhere as a company from which all the tares have been separated, but it consists only of the true "wheat," and all such are known unto God, whether the world recognizes them or not.

But let us see how the Protestant systems sustain this relationship of daughters to Papacy. Since Papacy, the mother, is not a single individual, but a great religious system, in keeping with the symbol we should expect to see other religious systems answering to the illustration of daughters of similar character—not, of course, so old, or necessarily so depraved, as Papacy, but nevertheless "harlots" in the same sense; i.e., religious systems claiming to be either the espoused Virgin or the Bride of Christ, and yet courting the favor and receiving the support of the world, at the price of disloyalty to Christ. To this description the various Protestant organizations fully correspond. They are the great daughter systems. The birth of these various daughter systems came in connection with reforms from the corruptions of the "Mother Church." The daughter systems parted from the mother under circumstances of travail, and were born virgins. However, they contained more than true reformers; they contained many who still had the spirit of the mother, and they inherited many of her false doctrines and theories; and it was not long until they fell into many of her bad practices and proved their characters true to the prophetic stigma—"harlots."

But let it not be forgotten that while the various reformation movements did valuable work in the "cleansing of the Sanctuary," yet only the Temple class, the Sanctuary class, has ever been the true Church, in God's reckoning. The great human systems called churches have never been more than nominally the Church. They all belong to a false system which counterfeits, misrepresents and hides from

the world the true Church, which is composed only of fully consecrated and faithful believers, who trust in the merit of the one great Sacrifice for sins. These are to be found scattered here and there within and outside of these human systems, yet always separate from their worldly spirit. They are the "wheat" class of our Lord's parable, clearly distinguished by Him from the "tares." Not comprehending the real character of these systems, as individuals they have humbly walked with God, taking His Word as their counselor and His Spirit as their guide. Nor have they ever been at ease in nominal Zion, where they have often painfully observed that the spirit of the world, operating through the unrecognized "tare" element, endangered spiritual prosperity. They are the blessed mourners in Zion, to whom God hath appointed "beauty for ashes, and the oil of joy for mourning." (Matt. 5:4; Isa. 61:3.) It is only in this "Harvest" time that the separation of this class from the "tare" element is due; for it was the Lord's purpose to "let both grow together until the Harvest [the time in which we are now living]." (Matt. 13:30.) Hence it is that this class is now being awakened to a realization of the real character of these condemned systems, because the "Harvest," the separating time, has come.

## REVELATOR'S VISION OF OUR DAY

Let us now note some of the Revelator's allusions to Babylon.

**17:1, 2. And there came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk.**—The vision relates to the outpouring of the seven last plagues upon Babylon (Christendom) at the present time. The "great whore" refers to the "Mother Church," the "Mother of harlots," Papacy, which is the recognized parent of all the Protestant sects which have affiliated with earthly governments instead of keeping their virginity until Christ, the Heavenly Bridegroom, should come to receive His Bride unto Himself and to establish His long-promised Kingdom. Verse 15 explains that "the waters whereon the whore sitteth are peoples and nations" on which she is, of course, dependent. The kingdoms of Europe today claim to be Christian kingdoms, and announce that their sovereigns reign "by the grace of God," i.e., through appointment of either Papacy or some of the Protestant sects. So great an institution as made all nations drunk with her false doctrines must be very prominent to those who were made so under the influence of the stupefying draught from her cup. "The wine of her fornication" has reference to the mixed doctrines, part truth and part error, that originally led to the union of church and state—spiritual harlotry.—Jer. 51: 7; Rev. 17:5; 18:3; Ezek. 16:15.

**17:3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy; having seven heads and ten horns.**—The "woman" refers to the same character mentioned above, the Papacy; and the "scarlet-colored beast" is Pagan Rome and its successors. The symbol "beast" throughout the Bible alludes to governments. Concerning the "names of blasphemy," we quote from Ferraris' Ecclesiastical Dictionary, a Standard Roman Catholic authority, as given under the word papa, article 2d: "The Pope is of such dignity and highness that he is not simply a man but as it were, God, and the vicar [representative] of God. . . . Hence the Pope is crowned with a triple crown, as king of Heaven, of earth and of hell. Nay, the Pope's excellence and power are not only above Heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the Pope."

As for the "seven heads and ten horns" of the beast: the Eastern, or Byzantine Empire, was founded in A. D. 395, when Theodosius divided the Roman Empire between his two sons, Honorius and Arcadius, assigning to the latter all the portion lying east of the Adriatic Sea. At this time the Roman Empire became the two legs of Nebuchadnezzar's vision. At the time the division was made the five potential races in the East were the Greeks, Lombards, Ostrogoths, Heruli and Vandals. The five potential races in the West were the Franks, Britons, Saxons, Visigoths and Suevi. During the next one hundred and fifty years great migrations and invasions have so confused history that there is great difference of opinion among historians on many important details. It is plain, however, that three of the migratory races disappeared from history, all within a few years of each other, apparently in order to leave Rome and its environs free for the development of the Papacy. The Heruli, a race from Germanic territory, disappeared from Italian territory in A. D. 489; the Vandals, a race from the shores of the Baltic (never in control of Rome except on a brief raid, but a great enemy of the Papacy), disappeared in A. D. 534; and the Ostrogoths, an Asiatic race, in A. D. 539. The Western Empire itself disappeared in A. D. 476. The matter is treated by Pastor Russell at greater length in Vol. III. of his "Studies in the Scriptures," pp. 76, 77, and all his statements are, of course, correct. See Dan. 7:7, 20; Rev. 13:1, 17:3, 9-12; 1 Sam. 2:10; Deut. 33:17; 1 Ki. 22:11.

**17:4. And the woman was arrayed in purple.**—Symbolizing the apostate church's claim to royalty. "I sit a queen and am no widow."—Rev. 18:7.

**And scarlet color.**—Symbolizing her claims to share in Christ's work of sacrifice, in the doctrine of the mass.

**And decked with gold.**—Symbolizing her claim that she includes in her membership all the true Church of God, those who shall ultimately attain the Divine nature.

**And precious stones.**—Symbolizing her claim that she is the sole custodian of the Lord's precious jewels of truth and character.—1 Cor. 3:12; Mal. 3:17.

**And pearls.**—Symbolizing her claim that she has sole power over all that the Lord bought by His death.—Matt. 13:45, 46.

**Having a golden cup in her hand.**—Symbolizing her claim that she is the repository of all Truth.—Jer. 51:7.

**Full of abominations and* [filthiness] †FILTHINESSES of [her] THE fornication OF HER AND OF THE EARTH.**—"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]."—Jer. 51:7-9; Rev. 18:6.

**17:5. And upon her forehead was a name written.**—In plain sight of all the spiritually-minded. (And how strange it is that everybody does not see it!)

**Mystery.**—We have already called attention to the fact that the Church of Christ is called in the Scriptures the "Mystery of God." We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters—some more and some less corrupt, some better and some poorer counterfeits), and there designated the "Mystery of Iniquity."—2 Thes. 2:7.

**Babylon the Great, the mother of harlots and abominations of the earth.**—Since Papacy, the mother, is not a single individual, but a great religious system, in keeping with the symbol we should expect to see other religious systems answering to the illustration of daughters of similar character. To this description the various Protestant organizations fully correspond. —Ezek. 16:44; Hos. 2:2-5; Isa. 1:21; Rev. 18:9; 19:2.

The claims of apostolic succession and clerical authority are almost as presumptuously set forth by some of the Protestant clergy as by the Papal priesthood. And the right of individual private judgment—the very fundamental principle of the protest against Papacy, which led to the Great Reformation—is now almost as strenuously opposed by Protestants as by Papists. Protestants seem to have forgotten—for they truly ignore—the very grounds of the original protest, and, as systems, they are fast drifting back toward the open arms of the "Holy (?) Mother Church." "Let us hold out to you our hand affectionately [says Pope Leo to Protestants in his famous Encyclical addressed "To the Princes and Peoples of the Earth"], and invite you to the unity which never failed the Catholic Church, and which never can fail. Long has our common mother called you to her breast." The doctrine of "the Divine right of kings," taught or supported by almost every sect, is the foundation of the old civil system, and has long given authority, dignity and stability to the kingdoms of Europe; and the doctrine of the Divine appointment and authority of the clergy has hindered God's children from progressing in Divine things and bound them by the chains of superstition and ignorance to the veneration and adoration of fallible fellow-beings, and to their doctrines, traditions and interpretations of God's Word. It is this entire order of things that is to fall and pass away in the battle of this great day—the order of things which for centuries has held the people docile under the ruling powers, civil, social and religious. All this has been by God's permission (not by His appointment and approval, as they claim). But though an evil in itself, it has served a good, temporary purpose in preventing anarchy, which is immeasurably worse, because men were not prepared to do better for themselves, and because the time for Christ's Millennial Kingdom had not yet come. Hence God permitted the various delusions to gain credence in order to hold men in check until "The Time of the End"—the end of "The Times of the Gentiles" (which expired in autumn of A. D. 1914, as shown in Pastor Russell's "Studies in the Scriptures." Vol. II., written twenty-five years before the outbreak of the war).

**17:6. And I saw the woman drunken with the blood of the saints.**—"But the blood of Protestants is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer," so says the Rhemish (Catholic) translation, footnote. "She wore out the saints of the most high God," and "was drunken with the blood of the saints."—Rev. 18:24; 16:6.

**And with the blood of the martyrs of Jesus.**—This Scripture was fulfilled in the Dark Ages, but we are still in the Dark Ages, and shall be until this system is destroyed. It takes more than a mere profession of faith to make a Christian. Jezebel today has daughters—systems termed Protestant—which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias—Jezebel—symbol of Papacy.

## ECCLESIASTICISM'S POLLUTION.

The Prophet Ezekiel, as God's instrument, long centuries ago wrote the history of ecclesiasticism in prophetic language. There the Lord pointed out how the Catholic and Protestant systems would become the antitypical Babylon and would fall. We give here a few extracts from the words of the Prophet Ezekiel and comments thereon taken from Pastor Russell's last message to the Church and to the world. We strongly urge that every Christian person, every order-loving man and woman, carefully read these prophetic statements and comments, as fully set forth in Volumes IV and VII of his STUDIES IN THE SCRIPTURES, elsewhere announced.

**Ezek. 23:13-17. Then I saw that she was defiled, that they took both one way. And that she increased her whoredoms.**—God saw that both churches, Romish and Protestant, were of like tendency to church-state union, especially Protestantism; for she never saw or heard of a great worldly man, even down to the local leader of the smallest rural community, that she did not desire his influence and help—particularly his money—and would systematically invite such to connect themselves with the church, quite regardless of whether or not they remained worldly.

**23:18. So she discovered her whoredoms, and discovered her nakedness; then My mind was alienated from her.**—The newspaper writers, Socialists, anarchists and muck-rakers have exposed the worldliness of the modern churches.

**23:19, 21. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth.**—Protestant ecclesiasticism multiplied her worldly alliances; and the prominent and wealthy, "of the earth earthy," filled the churches with tares, worldlings, desirous of profiting by association with prominent people.

**23:22. Thus saith the Lord God: Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side.**—Therefore, O Protestantism, thus saith the Lord Jehovah: I will raise up in warfare and revolution the worldly people in thee, of whom thou art already sick, and bring them against thee on every side.

**23:33. They shall be filled with drunkenness and sorrow and with the cup of astonishment and desolation.**—Protestantism shall be intoxicated with the war spirit (Jer. 13:13), and later stupefied with astonishment at the ruinous results of her own course, ending in the same cup of trouble, utter ruin, as confronts her mother-church, Catholicism.

**24:8. That it might cause fury to come up to take vengeance: I have set her blood upon the top of a rock, that it should not be covered.**—The fury of a revolted soldiery and populace will rise up against the heads of the governments who also are heads of the churches, and will take vengeance upon ecclesiasticism's sins.

## CLERGY RESPONSIBLE.

**The clergy, as a class, have existed** since the third century. Amongst them have been many good, honest, noble Christian men. But by far the greater majority have been unfaithful, disloyal, unrighteous men. Alas, the unfaithful class prevails at this time, and the great climax has come! God foretold this centuries ago. In chapters 33 and 34 the Prophet Ezekiel scathingly arraigns this class, and points out how they are responsible in a greater degree than any other class of men on earth for the present war and the great trouble that shall follow.

**34:3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.**—Ye live on the choicest offerings of the people; ye "fleece" the sheep of their golden fleece; them that are fed to fatness with the Word of God ye kill spiritually if ye can. Ye have literally killed over fifty millions in bloody persecutions. Ye have preached millions into a dreadful death in the trenches. Ye do everything to the sheep but feed them. **Did I not command you thrice, "Feed My sheep?"**

**34:4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken * * * * * but with force and with cruelty have ye ruled them.**—Those weakened by spiritual disease—by the pestilence of false doctrines—ye have not strengthened with the pure Word of God. Rather ye have thrown them poisonous, death-dealing doctrines from the "table of devils." (1 Cor. 10:21.) Ye have not bound up with the strong promises of God the broken in spirit. Rather than feed them, serve and shepherd them, ye have ruled them, lorded over God's heritage.

**34:5. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.**—They were not kept together, cared for and cherished in the bonds of Christian love. There were not among you the true under-shepherds having My spirit of Divine Love. And when they were scattered, they, the inoffensive, unresisting ones, became the prey of every evil government and of every evil employer and corporation. Ye made them cannon-fodder by the thousands for the blood-guilty kaisers, czars, kings and generals of your evil order of things.

Occasionally some ecclesiastical paper, alarmed at the fearful conditions, calls attention thereto. For instance, the Rev. Dr. W. T. Ellis,

(Continued on Page 4.)


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*Words not in Sinaitic MS. are enclosed in brackets.

†Words found in Oldest Manuscripts but not appearing in Common Version are printed here in Roman Caps.

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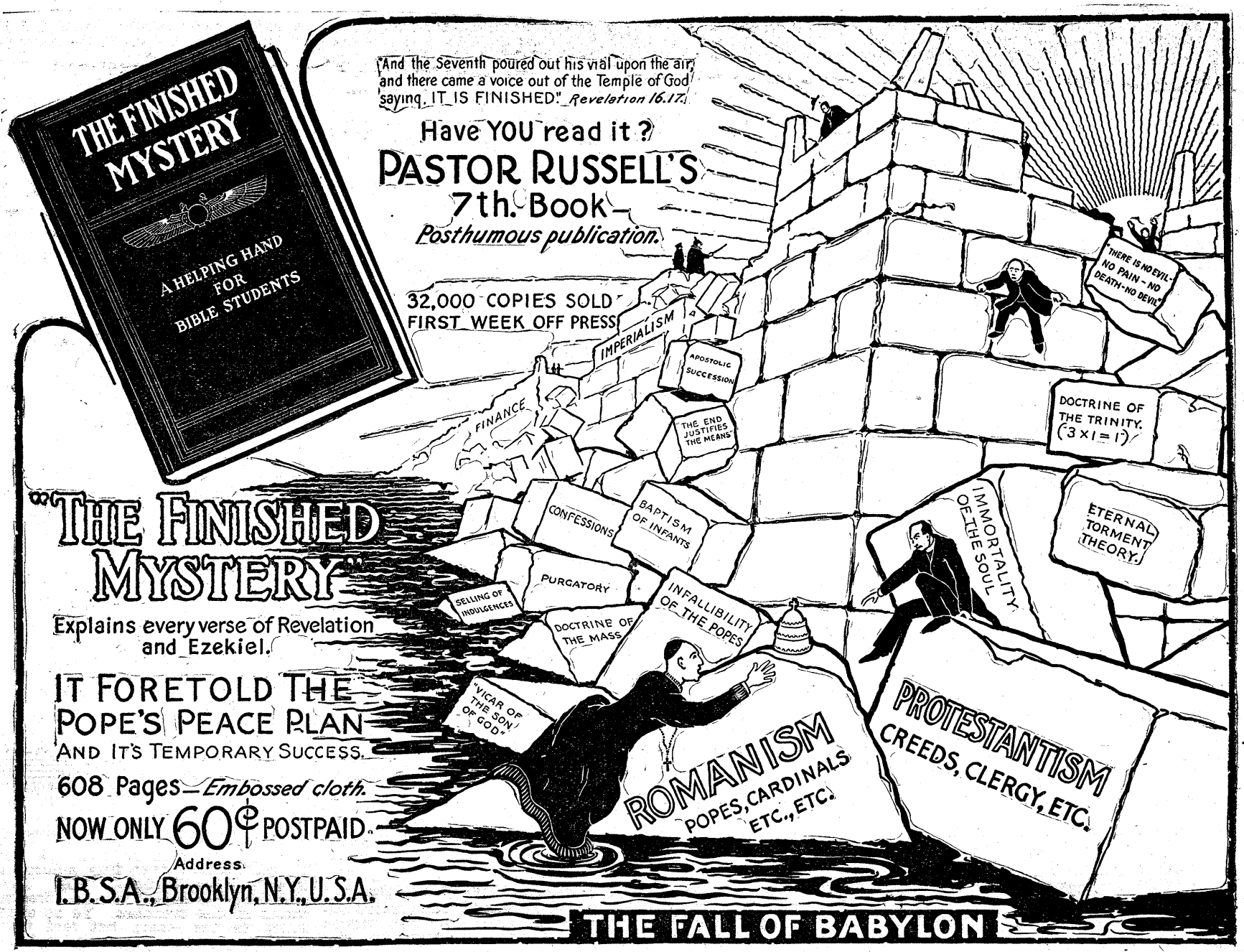
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THE FALL OF BABYLON


# THE FALL OF BABYLON

(Continued from Page 3, Column 4.)

writer of Sunday School lessons, in commenting on the lesson for September 2nd, 1917, scathingly rebukes the clergy system.

Furtner the Prophet Ezekiel says:

33:6. **But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood I will require at the watchman's hand.** —The clergy are the watchmen. They thus designate themselves. The clergy have an awful responsibility. Faithful watching on their part, with their great influence among the people, would have saved tens of millions from physical death, and a host from the religious death that will overtake so many. The outraged people will turn upon the clergy, as during the French Revolution, and in a frightful carnival will exact full toll for the lives lost in war. Responsibility for the Time of Trouble lies squarely at the door of ecclesiasticism; for had the clergy taken a united stand upon the Word of God against industrial, social, political, moral and religious evils, they could have reformed Christendom and prevented the world war and the ensuing revolution and anarchy. Our Lord said prophetically, "Upon this generation shall come all the blood," etc. By long teaching the false doctrine of the Divine right of kings and the Divine right of the clergy, the latter have become more reprehensible and responsible for the war than any other class on earth.

The comment upon Ezekiel 33:11-19 reads, "God has no pleasure in the destruction of Christendom. If it had turned from its spiritual idolatry and harlotry, it would have been saved from its impending doom. Its destruction is traceable directly to a 'small group of willful men,' leaders and guides of the masses, namely, the pope, the cardinals, bishops, priests, ministers, revivalists and other religious leaders who have mistaught rulers and people; and by their combination of worldly and religious teachings they have brought the world into a condition where the social elements are working their mutual destruction. God pity the clergy for what is coming upon them; for the people will surely recognize the part they have signally failed to play in not, by concerted preaching of true godliness, checking the world's mad rush to anarchy and annihilation."

## HOW BABYLON WILL FALL.

The Revelator points out how Babylon (Ecclesiasticism) has become corrupt and how she will fall.

Revelation 18:1, 2. **And after these things I saw an angel coming down from Heaven having great power, and the earth was lightened with His glory, and He cried with a mighty voice, saying, Fallen is Babylon the Great.**—The expression, "Babylon is fallen" indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease and when judgments will follow.

**And is become the habitation of devils.**—The New York World publishes an interview with Bishop Fellows, who says, "In recent years great strides have been made in the explanation of psychic phenomena, and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions." We believe that through this channel the fallen angels ("wicked spirits," Eph. 6:12) are seeking to break down the human will and will shortly succeed.

**And the hold of every foul spirit.** —Rev. William Sunday has exceptional opportunity for knowing about Babylon, and he scores the ministers because they have no faith. He says, "Theological seminaries are turning out infidels," and refers to the large amount of saloon property that belongs to church members. He would have us believe that the moral standard of thousands high in the churches is so low as to almost stagger reason. If what Mr. Sunday says about the denominations is true, they are not fit places for good respectable people of the world, to say nothing of true Christians.

**And the cage of every unclean and hateful bird.**—Babylon has contained both the best and the worst, but the worst have predominated.

18:3. **For all nations have drunk of the wine of the wrath of her fornication.**—The wine of false doctrine is that of the Divine right of kings, Divine right of the clergy and eternal torment, etc., etc. The one now being manufactured out of the theological seminaries is the wine of Evolution and Higher Criticism, which does not satisfy the thirsty, but increases the confusion.

18:4. **And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues.**—If you fail to obey the Lord through fear of earthly loss it will prove that these things are more precious to you than His favor is.

18:8. **Therefore shall her plagues come in one day, death and mourning and famine and she shall be utterly burned with fire.**—Completely destroyed in revolution and anarchy.

18:9, 10. **And the kings of earth who have committed fornication with her shall wail and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city.** —Alas, that great religious system which was always eager to affiliate with us and give a religious coloring to our unholy wars, resulting in the wholesale slaughter of our strong men, the loss of our wealth and the breaking of millions of human hearts!

18:21. **And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.**—For a time ecclesiasticism has been lifted by the people to great heights. Experiencing a sudden conviction of their error in so doing, and of the truly devilish character of the system, the masses will turn upon her and she shall be cast into the sea—that is, overwhelmed in a flood of anarchy. The masses of the people, no longer ignorantly stupefied as during the Dark Ages, but awakening to the true situation, will execute upon Babylon the Great the judgment of the Lord. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people and especially the restless discontented class. And thus shall great Babylon perish from the earth and her name shall be forgotten forever!!

## UNIVERSAL PEACE WITH REJOICING.

What joy will pervade the earth when Babylon is completely annihilated! It will be followed by the glorious Kingdom of Messiah. Long have honest, order-loving Christian people prayed for the coming of that Kingdom. It will be the desire of all nations. Then universal peace will prevail and the people will learn war no more forever. (Micah 4:1-4; Isaiah 2:2-4.) No more will the earth drink the blood of men slain in war. Widows' tears will be dried and the cry of the orphan shall cease. They will have restored to them their loved ones who have been taken away by cruel war-gods, pestilence, famine and death. In beautiful, poetic language the Revelator describes that coming time of blessing, the beginning of which is near at hand, saying, "And I saw the Holy City, the New Jerusalem [Messiah's Kingdom] coming down out of Heaven from God, prepared as a bride adorned for her husband, and a great voice was saying out of the Throne, Behold the Tabernacle of God is with men, and He dwelleth with them, and they shall be His people and God Himself shall be with them; and He shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying shall be." What a glorious sunburst of blessing is in these words! What a grand fulfilment will there be of the Apostle's declaration respecting the "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began"! The reign of Messiah will result in the elimination of every wicked thing from the earth, and the full restoration of all obedient beings to complete human perfection. Then every man will love his neighbor as himself. Mankind will then enjoy a perfect government, which will be one grand Universal Republic whose stability and blessed influence will be assured by the perfection of its every citizen. Let every honest heart rejoice that the old order is passing away and the new is coming in!

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# Sin's Small Beginnings

*Suggestions; Craving; Desire; Yielding; Absorption; Destruction.*

***Text:***—*"Man is tempted when he is drawn away of his own desires and enticed. Then, when desire has conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1:14, 15.*

In proportion to our intelligence we all know that sin abounds in the world; and more than this, that there are tendencies toward sin in our own flesh. The Scriptural declaration is, "I was born in sin and shapen in iniquity, and in sin did my mother conceive me" (Psalm li, 5). The explanation of these conditions is found only in the Bible, which tells us that the beginning of sin was in Eden, and that its painful influence has descended from parent to child until now, and that there was but one complete remedy for it, which is beyond our power, but provided for us by our Creator through his glorious Son, who redeemed us.

### Doctrines of Devils.

The Bible is God's message to all those who are desirous of learning the Divine standard and choosing and fighting a good fight against the wrong, against sin wherever found; but especially against sin and weakness toward sin in ourselves. The more truly we discern the true philosophies for sin and the Divine remedy, the better we are prepared to resist it—forewarned we are forearmed.

However it may be explained, the fact remains that the world of mankind, heathen and civilized, realizing sin, feels conscience-stricken and anticipates punishment of some kind for violation of recognized laws and principles of our being. Ignorance, superstition, mental unbalance and theory, supported by priestcraft, have led mankind, heathen and civilized, into a fear of an eternity of torture as a punishment for sins. This the Apostle calls "Doctrines of demons" (I Timothy iv, 1). And no doubt the demons were responsible in some measure for the deduction of this doctrine of eternal torment; because fear is one of the most powerful influences they can bring to bear upon fallen humanity as they seek to captivate them to sin. Those who have had much to do with Spiritism (thinking that they were communicating with their dead friends, but really fellowshiping with fallen angels, called demons in the Scriptures, tell us that at the beginning these "lying spirits" gained control of their wills by telling them that they should pray much, even while presenting to them alluring, sinful suggestions (I Timothy iv, 1). As a later step they tell them that everything is glorious and everybody happy "in the spirit land," and that sins of the present life are unimportant matters. Later on they prick their subjects' conscience and work upon their fears and tell them that their case is hopeless and that they will soon have them fully in their power and torment them forever. With despair come utter abandonment and a willingness to treat with the "evil spirits." This is sometimes followed by obsession and not infrequently reason is entirely dethroned and the victim becomes an inmate of an asylum.

**The safeguard against all of these delusions and misrepresentations is** found in a correct understanding of God's Word—the Bible. In proportion as its teachings are understood and followed the mind is relieved of those "doctrines of demons" and given a rational understanding of what sin is and of what its real penalty consists. Obedience to its instructions brings proportionate measures of harmony with God and righteousness and results in love, joy, peace and a holy spirit or disposition.

### "The Wages of Sin Is Death."

Many experience great difficulty in ridding their minds of the "doctrines of demons"—that the wages of sin is eternal torment. They find it difficult to believe the Truth on the subject, which the Scriptures present, namely, that "The wages of sin is death; but the Gift of God is eternal life, through Jesus Christ our Lord" (Romans vi, 23). God's proposition is that all sinners against his just laws, after full opportunity, shall be "utterly destroyed" (Thessalonians i, 9; Acts iii, 23). The power of eternal life resides in God; and he assures us that he will not give it to any except those who come into harmony with him. Eternal life has not been thrust upon our race. It is entirely contrary to the Scriptures to assert that man must live somewhere to all eternity, either in joy or anguish. The Scriptures assure us to the contrary of this—"All the wicked will he destroy."

Our Lord declares that God is able to destroy both soul and body in Gehenna. He who alone has the power of eternal life has made no provision whereby sinners can obtain it and thus injure themselves and discredit the Divine government to all eternity. The gift of God is eternal life, and that gift will be bestowed only upon those who demonstrate a heart desire in harmony with God and acceptance of his provisions for their recovery from sin and death through his Appointed Way—Jesus Christ the Righteous. Thus we read, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but "THE WRATH OF GOD ABIDETH ON HIM" (John iii, 36).

### Our Text Illustrated.

The experience of our first parents well illustrates the lesson of our text. Mother Eve's desire for knowledge should have confined itself to the Divine limitations; but she permitted it to wander disloyally. Evidently she turned over in her mind how wonderful must be the wisdom of God, and how she would like to possess as much as the serpent suggested she might have, if she would but disobey God and eat the forbidden fruit. We can imagine that she had qualms of conscience—that she hesitated to disobey. But to even stop to consider the pleasures, the advantages, the desirability of transgression was to leave her mind open to a fresh assault. The serpent's next move was to suggest to her a reason why her Creator had forbidden the eating of the fruit, namely, that God knew that this would make them wise as himself, and that he did not wish for equals in knowledge, but desired to keep them in a condition of mental slavery through ignorance. Such a suggestion should have been spurned by Eve, and was, no doubt, rejected at first. No doubt she brought forth arguments to prove the merciful kindnesses and generosity of the Creator and that such an evil, selfish and ignoble spirit as the serpent suggested could not possibly belong to her Creator. But the wrong was in giving the least countenance to these suggestions of disobedience. They should have been promptly set aside. Stopping to expostulate or reason is merely opening the door for further beguilement. In the language of our text, she was "drawn away by her own desire and was enticed;" then, when desire had conceived, the sinful act of eating the forbidden fruit resulted.

How does desire conceive? We answer, The mind entertains the desire, warms it, vitalizes it, reflects upon what advantages or pleasures would result; enters into and enjoys those forbidden pleasures mentally. Thus Mother Eve reflected that no doubt the forbidden fruit was specially delicious to the palate, luscious; more than this, that the enlightenment of mind would bring to her vistas of thought far beyond anything she and Adam had ever previously imagined. Thus her desire for knowledge conceived and gradually, perhaps in moments, perhaps in hours, perhaps in days, developed more and more the thought of the joys and pleasures to result from the act of disobedience—until practically the whole of life was absorbed in this one desire, and everything else of her glorious and proper blessings on every hand was practically forgotten and ignored. Finally the irresistible moment came. She took the fruit. She ate it; sin was born, and the wage of death would follow in due course.

The main thing to be noticed is that the admission of evil desire into our hearts, into our wills, is the beginning of sin—the conception of sin. After the conception it is only a matter of time until it shall be born, unless in some manner that sinful desire be quenched, be killed. Even then it will be with serious consequences that the wrongly conceived sin will be gotten rid of. The lesson is, as the Apostle suggests in the text, the keeping of our hearts, our minds, so the desires shall not conceive therein. This means a loyalty to God and to the truth and to righteousness, about which the world in general knows little. It means that many kinds of desires and ambitions may be begotten in the heart and lead on to one kind or another kind of sinful development. Let us then hearken to the Lord, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs iv, 23).

Eternal life or eternal death is the issue, not eternal happiness or eternal misery. True, under God's provision, all who get eternal life will thereby get eternal happiness; but all who fail to get the eternal life or happiness in God's provision will get eternal death, the Second Death, utter extinction. As St. Peter declares, they shall be "as brute beasts, made to be taken and destroyed" (II Peter ii, 12). And St. Paul says, "They shall be punished with everlasting destruction from the presence of the Lord"—not with everlasting torment (II Thessalonians i, 9).

### Divine Forgiveness of Sin.

We have seen how sin entered, and that its wage or penalty of Divine decree is death—extinction. And we have seen that mental, moral and physical imperfections are merely elements of our dying process. If this were all that the Bible had to tell us, it would be valueless to us, for why philosophize over a fact if it could not in any sense or degree be avoided? If there were no hope, as the Apostle suggests, we might as well eat, drink and be merry and make no attempt specially to strive against sin, and thus to bring ourselves into conflict with the weaknesses of our own natures and our evil environment. But, as the Scriptures declare, "There is forgiveness with thee, that thou mayest be feared" (Psalm cxxx, 4). The very fact that God has provided the forgiveness and made possible an escape from the original death sentence and return to his favor—eternal life—makes life worth living and puts a new ambition, a new hope, a new energy into all those who come to an understanding of it.

If we were dealing with fallen men like ourselves instead of with God, we might say that some men would change their word and others would not. But when we think of the unchangeable God we feel convinced that the sentence he once pronounced must stand. The great Supreme Judge of the Universe, in the findings of his own court, will not retract his just sentence, "Dying, thou shalt die." Hence we would not be inclined to expect eternal life from him who declares against us as a race that "the wages of sin is death."

That philosophy once seen is convincing to the last degree. Briefly stated, it is that "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" because all except the first man were sinners by heredity (Romans v, 12). In other words, the sentence of death was pronounced only against Father Adam. Everybody else who dies merely shares in his sentence under the natural laws of heredity. Then God condescendingly explains to us the philosophy of how that one man's sins being met, the merit can be made applicable to all of his posterity, so that the death of one righteous man could satisfy the claims of justice against the race as a whole.

### The Wonderful Story.

But we inquire, where could the one man be found who would be willing to surrender his own life for that of Adam and his race? And if such a generous man could be found how could he, as a member of the condemned race, be acceptable to justice as man's Ransom Price? The Scriptures again explain that no such man could be found among Adam's race, and that therefore God so loved the world that he gave his Son to be our Redeemer. Then the query comes, Would it be just for God to give his Son? And the answer is Scripturally given, that


## Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in a recent issue of The Bible Students Monthly.

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# Paradise Regained

## *The Tree of Life in the Paradise of God.*

*Text:—"Verily I say unto thee today, Thou shalt be with me in Paradise."—Luke 23:43.*

He set before his Son a great joy, a high reward; and that the Son, fully in accord with his Father, delighted to do his will"—"For the joy that was set before him, endured the cross, despising the shame" (Hebrews xii, 2). We are assured that the reward for this great transaction is a great one. The Apostle, after describing how our Lord, our Redeemer, first left the glory of the heavenly estate and humbled himself to take the human nature and was then found obedient unto death, even the death of the cross, then adds, "Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians ii, 9-13).

### "Ye Must Be Born Again."

As we were all born in sin as the children of Adam, all must be born again if they would become the children of God. Many have failed to notice the Scriptural teaching that out of our race God intends to produce two families of sons on different planes of being. The one class, begotten and born of the spirit, will be resurrected, be born spirit beings, like unto the angels. The other class, begotten again to human conditions, will experience resurrection (Acts iii, 19-21) favors, by which they will be recovered from sin and death conditions and ultimately come to human perfection and righteousness. These will not be like unto the angels, but be like unto Adam in his sinless condition before the condemnation. The curse will be removed not only from these, but also from their earthly home, which will then become as Eden, the garden of the Lord—Paradise restored. Our Lord pointed out the time of the world's regeneration, in full harmony with St. Peter's words above cited, saying to His disciples, "In the regeneration ye that have followed me shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew xix, 28). The regeneration time, or resurrection time, has not yet come; hence the apostles are not upon the thrones of Israel; but instead, the twelve tribes are still under the Gentile domination. And Gentile domination, in Scriptural language, means the times in which Satan is the Prince of this world, "Who now worketh in the hearts of the children of disobedience."

The apostles are not to sit upon the twelve thrones of Israel until the Second Coming of our Lord and the binding of Satan and establishing of the Kingdom; hence the time of Restitution, or times of Regeneration, for mankind are yet future. When that happy day shall have fully dawned it will mean a sweet release of the world from the power of sin and death, to which all but the saintly few are now in slavery. In the Jewish order of reckoning time, night came first and day afterward. Thus the world has already been passing through a night time of darkness, ignorance, superstition and sorrow, the results of sin and death. But the redeeming merits of Jesus have provided the Millennial Day, which will soon be ushered in and chase away forever the shadows of sin and death. No wonder the poet sang,

"O, hail happy day
That speaks all sorrows ending!"

The Psalmist refers to the same glorious day, saying, "Weeping may endure for a night, but joy cometh in the morning."

Paradise is another name for the Garden of Eden, the abode of bliss. It was lost through the sin of our first parents, but the gracious promise of our great Creator is that this condition of earthly bliss shall be re-established—not merely in a little corner of the earth, but that the whole earth shall become the Paradise of God. Heaven is God's throne and the earth is his footstool, and he assures us, "I will make the place of my feet glorious"—"in due time." How this will be accomplished is the Gospel message.

The Divine promise to Father Abraham, that all the families of the earth should yet be blessed through his Seed, includes the thought of man's full restoration to Divine favor—as before he sinned and before he fell; before Paradise was lost; before man came under the curse or sentence of death. The Jews hoped that Messiah would come and constitute their nation the earthly Kingdom of God and re-establish Paradise with Palestine as its center. They expected that under his wise ministration, using their nation as his instruments, the Divine Law would extend to all and, by bringing all people into harmony with God, would gradually bring back all to the Paradise state.

### The Garden of the Lord.

It was in full harmony with this expectation that the dying thief asked the Lord to remember him when he would come into his Kingdom, the Kingdom whose dominion would establish righteousness in the earth, and thus convert the world, under Divine favor, into the Paradise of God. Our Lord's answer was that verily, truly, his request would be granted—the thief would yet be with him in Paradise. Paradise has not yet been established, because God's Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished.

It is not the Divine intention to make of the nation of Israel God's Kingdom in the highest sense of that word, though it will be actively identified with the heavenly Kingdom as its earthly representative. God is selecting during this Gospel Age a new nation, Spiritual Israel, from every nation, people, kindred and tongue. At our Lord's First Advent and subsequently he gathered from Israel such as were saintly and ready for the Kingdom; and since then he has been taking out from other nations enough to complete the foreordained number of the "elect" Church. These will constitute the Kingdom *per se*, and it cannot be set up or established in power until this election or selection shall have been completed and the "elect" "changed" or glorified on the spiritual plane by the power of the First Resurrection.

Paradise, or the Garden of the Lord, not only represents that earthly condition which will be restored for the benefit and blessing of the natural man, as the reward of his obedience to the rules of Emmanuel's Kingdom during the Millennial Age, but it also applies in a figurative sense to the glorious and heavenly position which God has in reservation for the Church. Thus we read in the Book of Revelation that the Lord has promised to the overcomers of the Church that "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Revelation ii, 7).

### The World's Regeneration.

This is a grandly beautiful and symbolic message and promise assuring us of the happiness and heavenly bliss in eternal life conditions of all who are faithful followers of Christ in the present age—walking in Jesus' footsteps in the "narrow way." The Book of Revelation pictures the history of this Gospel Age down into the Millennial Age and shows us Paradise re-established with the Heavenly City, the glorified Church, as its center or capital. The River of Life is pictured as flowing from under the Throne. On either bank of its crystal waters of Truth and grace grow the trees of Life, after the manner of Eden of old. The future state will all be Paradise. The completeness of blessedness will first be manifested in the Church on the spiritual plane, and, secondly, it will be manifested in the Ancient Worthies on the earthly plane—perfected Abraham, Isaac and Jacob and all the holy prophets, the earthly representatives of the heavenly Kingdom. Gradually the paradisaical condition shall fill the whole earth. The wilderness shall blossom as the rose and the solitary places shall be glad and streams shall break forth in the deserts, as we read in Isaiah xxxv. The morally lame shall learn to walk in the paths of righteousness. Yea, they shall leap for joy, as they come to a knowledge of the grace and goodness of God. The world's eyes of understanding shall be opened and their deaf ears shall be unstopped, that they may hear and see the goodness and mercy, the justice and the love of our God. The willing and obedient shall eat the good of the land, but the evil doers shall be cut off in the Second Death. Gradually the boundaries will be spread abroad until, in the end of the Millennium, they shall include the whole earth. Gradually the numbers enjoying Paradise shall increase until, in the end of the Millennium, the entire race of Adam shall experience this blessed privilege of God's love and mercy through Christ.

St. Paul, like John the Revelator, was caught also to Paradise in vision and saw the glorious things of the future age, which he was not permitted to explain to us, because the due time had not yet come. Neither was John the Revelator permitted to reveal fully the particulars of the Paradise condition. He could merely give us a few symbolical hints or suggestions respecting the glories of Paradise restored.

### Redemption Through Christ.

We have already noticed that Paradise was lost by sin through disobedience of the heavenly command. Life and Eden bliss and Divine favor and fellowship were all lost to Adam and to us, his children, under the death sentence. There was no hope for any of us any more than for the brute beast, for while the latter was born to die, man, created with possibilities of life eternal, was sentenced to the loss of all. Indeed, under the demoralizing influences of sin and death we find many of the human family really more degraded than the brute creation and apparently less worthy of Divine favor. But God, rich in mercy, in the great love wherewith he loves us, provided for mankind a recovery from the sentence of sin and death, while he has made no provision for future life for the brute creation.

God's provision for man's recovery from the sentence of death is the story of the "Cross of Christ." Because a man had sinned the redeemer must be a man. Because the penalty was human death, the perfect man must die for the sinner's release from the death sentence—to uplift the willing out of sin and death conditions up, up to fellowship with God and eternal life. Because the race of Adam inherited naturally his mental, moral and physical defects, therefore none of his posterity was worthy of eternal life. But, in the Divine arrangement, as Adam had involved all of his children and their Paradise home in the wreck of sin and death, so a redemption has been effected through Christ.

The great Work of Messiah will therefore be the restoration of the world to all that was lost in Eden and redeemed at Calvary. The work of restoration, St. Peter tells us, has been spoken of by the "mouth of all God's holy prophets since the world began" and will be accomplished by Messiah at his Second Coming (Acts iii, 21). But the Divine Plan changes not. Sin is still objectionable to God, will always be so. And the Divine sentence is that no sinner may have eternal life; hence the offer of Divine Grace is merely that all who will may have Divine assistance, resurrection, restoration, uplifting out of sin and death conditions to perfect conditions. But these things will be accomplished only in those who are willing and obedient. Only such shall eat the good of the land—the fruits of Paradise (Acts iii, 23).

Furthermore it is the Divine arrangement, and a just one, that any good and noble deed of the present life works a measure of character development which will be assistful in the future life, enabling the faithful the sooner to mount up in the full perfection of earthly life. Correspondingly every wilful sin, every violation of conscience and principle, works a defilement and impairment of manhood, which, likewise, will have its effect in the future life in the difficulty of rising out of degradation to the heights of Divine perfection and approval and everlasting life. If all mankind could appreciate these facts what an influence it would have in restraining, governing and developing self control and true manhood!

### The Divine Program.

Does some one inquire as to why he who redeemed Adam, his Eden home, and all his race, and who proposes a restoration of all—why he has not begun this restitution work during the eighteen hundred years since the sacrifice of himself? The Scriptures answer that another feature of the Divine program is being carried out. The Lord is gathering the "elect" Church from Israel and all the nations to be Messiah's assistants in his Kingdom and the gracious work of uplift—resurrection—restitution. This "elect" Church class first selected is in the Scriptures called "A first-fruits of God unto his creatures" (James i, 18). The world of restored humanity will be the after-fruits.

The Scriptures exhort such as in the present time are blessed with the hearing ear to give heed to the special invitation of the elect. They exhort such as have the eye of faith to aspire to the crown of glory and joint-heirship that is now being tendered to a very select class. He that hath an ear let him hear. He that hath an eye let him see. So many of us as have been blessed of the Lord with the ear of faith, the eye of faith, let us rejoice therein with the blessed opportunity. Let us seek indeed to make our calling and election sure to this heavenly estate of glory, honor and immortality and joint-heirship with our Lord, the King of kings and Lord of lords!

### Christ's Atonement.

Both of the thieves, crucified with our Lord, lost their right to the original Eden or Paradise of God through father Adam's disobedience, as did we all. Both of those thieves were "born

**"WHERE ARE THE DEAD?"**

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in sin and shapen in iniquity, in sin did their mothers conceive them," as with us all. Both of those thieves were redeemed by the precious blood of Christ, as were we all; for "Christ Jesus, by the grace of God, tasted death for every man;" "He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." Thus, as we have seen, the Redeemer has made provision for both of those thieves, as well as for all of us—all of Adam's race—to be recovered from the sin and death conditions of the fall and to be restored to Paradise. The Church now called during this Gospel Age may reach the spiritual Paradise or highest condition of holiness and happiness. The two thieves and the remainder of mankind will have their opportunity during the Millennium. Their opportunity will be for a return to earthly life and perfection and happiness and an earthly Eden—world wide. How much grander a work will thus result from our Lord's death than we had previously supposed!

Let none suppose, however, that those two thieves will enter Paradise on the same footing. While both were guilty of robbery, they evidently were dissimilar in the condition of their hearts. The one was hardened, as evidenced by the fact that he could speak thus rudely to the Redeemer, whose face bespoke gentleness, purity and innocence of crime. Such cruelty implied a deep degradation of mind—implied that he was sin-hardened. And yet we must remember that others of the multitude standing by used similarly cruel language. And we must remember that there are many thieves who are not caught and many, perhaps, as morally wrong, as evilly intentioned, who, for fear of the consequences, never committed the wrongs. We can even suppose that some of the scribes and Pharisees and Doctors of Divinity of those days were in God's sight much worse than the impenitent thief—murderers at heart and in deed. Yet of the latter St. Peter declares, "I wot, brethren, that in ignorance ye did it, as did also your rulers," when you crucified the Lord of glory.

### An Earthly Paradise.

Ignorance and superstition and inherited depravity all bore down upon the impenitent thief to a degree which we are not capable of properly estimating. The Lord will judge him—both thieves—all mankind. The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that penitence and mercy to our Lord in his distress. Our Lord declared that even a cup of cold water given to the least of his disciples will have its reward. Surely it will be in harmony, then, that the penitent thief will have a reward for his defence of the Master.

The penitent thief manifested not only sympathy but honesty and it is entirely in keeping with the general teachings of our Lord's Word that the honest-hearted and the merciful have special blessings. Those blessings cannot reach them in the grave and it is not always that they reach them in the present life. Virtue is not always its own reward. Our Lord declares the Truth on the subject, assuring us that such shall be "recompensed in the resurrection of the just." That is to say, when the just, the justified, the Church, shall be resurrected in the First Resurrection and when then the heavenly Kingdom shall be established amongst men and the general awakening of the world from the sleep of death shall gradually follow—then every good and every evil word, every good and every evil act, will be recompensed—in Paradise. Let us be glad and rejoice that the Divine arrangement is an earthly Paradise, possible to every member of the race, and a heavenly Paradise, possible to every member of the spirit-begotten Church, and that the alternative of Paradise is not eternal torment, but everlasting destruction—the Second Death.

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# The Coming Kingdom

*Text:—"Thy Kingdom come, thy will be done on earth as it is done in heaven."—Matthew 6:10*

The words of our text have been repeated by Christian people of all nationalities for centuries. You recognize them as a portion of what is generally termed the Lord's prayer, given to the Lord's followers as a model in answer to the request of the Apostles, "Lord, teach us to pray." The fact that our Lord instructs us to pray for his Kingdom to come, implies several things. (1) That it was not already here. (2) That it is part of the divine provision that in due time the Dominion of the Highest shall be established among men. (3) That this is one of the chief desideratums for God's people and for humanity.

### Our Lord's Parables.

It surely has not escaped the attention of every Bible student that nearly all of our Lord's parables are more or less closely identified with this Kingdom thought. The majority of them open with such expressions as, "The Kingdom of heaven is likened unto," etc. If we keep in memory that it is a Kingdom of priests that is to be established, otherwise called a Royal Priesthood, all will be plain. Our Lord Jesus, after he had paid our ransom price, after he died the just for the unjust, as our sacrificing High Priest ascended up on high to be our King; to be a Priest upon his throne. And similarly he is now calling for an under-priesthood, willing to follow his example of self-sacrifice in the present life. These in due time he will glorify with himself, giving them a share in that Royal Priesthood as Priests upon the throne of the Millennial Kingdom. Thus he promised, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (Revelation iii, 22).

If all Christian people could realize that their "high calling" of God is not a calling away from eternal torment, but a calling, or invitation, to association with Christ in his great Kingdom, which shall ultimately rule the world, "under the whole heavens," they would read the Bible with a fresh interest; it would soon be to them a new book.

Glance at some of the parables. Note how they give snap-shot pictures of the Church's experiences, not only in the future, but especially in the present time of development and preparation and testing—picturing the trying experiences necessary for attaining the Kingdom. In other words, the Church, while on trial, is the embryo Kingdom, the probationary Kingdom class. This is the enlisting time, the testing time, the proving time, and none will be accounted worthy to share in the actual glories and privileges of the coming "Kingdom of God's dear Son" except those who now demonstrate not only loyalty but loving devotion to the Lord, to his Truth, to all who are his—to the extent of laying down their lives for the Truth and for the brethren.

Note the parable of the sower, and that the message sown is the "good seed of the Kingdom." Note that the ripe wheat developed from that sowing is denominated the children of the Kingdom. Note that the gathering of the wheat into the barn—by the resurrection change, to the heavenly state—is still associated with the thought of the Kingdom in the words, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now they are exhorted to shine forth their light as tallow-candles, that they may "show forth the praises of him who called them out of darkness into his marvelous light." If unfaithful in shining forth the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the Kingdom which will shine forth as the sun.

Note in the parable of the net cast into the sea, which gathered fish of various kinds, that the net represented the nominal church of this present time, which in due time is drawn ashore, the fishes caught separated, and those *suitable for* the Kingdom are represented as gathered in baskets, while the unsuitable are represented as being cast back into the sea.

Notice the parable of the pearl of great price, which represented the Kingdom blessings and privileges, and could be obtained only by the selling of all that was possessed; that thus the Lord's followers who desire a share in his Kingdom are to reckon that no sacrifice is too great to make to attain that blessing—indeed, they are to know that the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims.

Note the parable of the pounds and talents, which represented our Lord's departure to heaven for investure in authority to be the great King of earth, the sovereign of the Millennial Kingdom to be established at his return. Note the giving of the pounds and the talents to his faithful servants to be used in his interest in his absence. Note that on his return he first reckoned with these, and rewarded the faithful, saying to one, Have thou dominion over two cities; to another, Have thou dominion over five cities; to another, Have thou dominion over ten cities. Note that this giving of the *Dominion* to his faithful servants signified their sharing with him in his *Kingdom* at the time of its establishment at his second coming.

### The Kingdom In Glory.

Note the parable of the sheep and the goats, which pictures the Millennial Kingdom in full operation. It opens with the announcement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew xxv, 31). This is unquestionably a picture of the Millennial reign of Christ, and his dealing with the world. When that time shall come, the elect Church, the Bride of Christ, will be with him in the throne, sharing his glory, and sharing in the work of judging the world; as said St. Paul, "Do ye not know that the saints shall judge the world?" (I Corinthians vi, 2.)

The prophecies of the Old Testament Scriptures abound in testimonies respecting the blessing which will come to the world during the reign of Messiah's Kingdom. The Jews had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom—that as his holy nation and people Israel should be the channel for the dispensing of the divine blessings to all the families of the earth. Nor will that expectation prove false. The Lord has not changed his plan; he has merely introduced first of all another feature of his plan not previously revealed, styled by the Apostle Paul "the *mystery* of God." This *mystery* is, that before Israel can be God's earthly agents for dispensing his blessings to mankind in general, to every nation, people, kindred and tongue, God will first select a special class, a "Little Flock," a "Royal Priesthood"—the Church, the Bride, the members of the Body of Christ as a Spiritual Israel. When this Kingdom class shall have been fully selected, and the last member shall have been glorified with Christ beyond the vail on the spirit plane of existence, then divine favor will return to natural Israel.

We are not to understand that everyone who has Abrahamic blood in his veins will on that account be permitted a special service for the Lord during the Millennium as an earthly representative of the spiritual Empire. Nay, they are not all Israelites who are of the seed of Abraham. But the Lord shows us through the Apostle that prior to the coming of Christ God had already selected Abraham, Isaac and Jacob and all the prophets and other faithful ones enumerated by St. Paul in Hebrews 11th chapter. These, having demonstrated their faith and willing obedience to do the Lord's will, have this testimony, "that they pleased God." These Ancient Worthies of the earthly seed of Abraham are already prepared of the Lord to be the earthly representatives of his Spiritual Kingdom. In due time, after the glorification of the Church in "the first resurrection," these will come forth not on the spirit plane, but as perfect human beings. Through these the Lord's blessings and instructions to mankind will be disseminated. They will constitute the earthly Jerusalem, as the Church will constitute the heavenly Jerusalem, Mount Zion; as we read, "The Law shall go forth from Mt. Zion, and the Word of the Lord from Jerusalem" (Micah iv, 2) for the blessing of all nations, for their instruction in righteousness, for their assistance in the highway of holiness, that they may gain at its farther end the great reward of life eternal.

It is but reasonable to expect that with the establishment of that Kingdom for which Israel has so long waited and hoped, its mercies dispensed through these Ancient Worthies will first appeal to the nation of Israel, and subsequently to all people of all nations, as they shall come to the faith of Abraham and receive the instruction of the Kingdom. Thus it is written, "And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Micah iv, 2).

### The Gospel Age Parenthetic.

It may help some to think of this Gospel Age as a parenthesis. God's dealings with the Jews in the flesh were interrupted by the development of the *spiritual seed* of Abraham—Christ and the Church (Galatians iii, 29). As soon as this work of developing Spiritual Israel shall be completed, and the "little flock" be exalted to glory on the spirit plane by their resurrection change, then the parenthesis will be ended, and divine favor will resume its operation with natural Israel, and through Israel to all nations, for their blessing.

Note how distinctly this matter is set forth in Romans 11th chapter. There the Apostle notes the rejection of natural Israel, and how it was foretold by the Prophets Isaiah and David—that their table of divine mercies and promises would become a trap and a snare to them, making them proud and arrogant instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. The Apostle pictures these in the olive tree, whose roots represented the Abrahamic Covenant, and whose branches represented the Jews. He points out that nearly all the branches were broken off—because of unbelief—and that the unbelief was because of an improper condition of heart. He says that those Jews who received Jesus were the branches not broken off, and that God during this

**The Rich Man in Hell; Lazarus in Abraham's Bosom**

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age has been choosing out from amongst the Gentiles such as would be suitable substitutes for the broken off Jewish branches, so that eventually the olive tree would have the full number of branches definitely foreknown and intended—a few of them natural branches (including the Apostles and all the Jews who received Christ in sincerity) and the remainder of that spiritual olive tree, branches grafted in from amongst the Gentiles. The tree as a whole, then, represents spiritual Israel, the "one new man" mentioned by the Apostle, whose head is Christ, and whose members are partly Jewish and partly Gentile, transformed, renewed (Ephesians ii, 15).

### Ignorant of This Mystery.

Continuing his discussion of the subject, in this same chapter, St. Paul says, "I would not, brethren, that ye should be ignorant of this *mystery*, lest ye be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer."

Let us not make the mistake of supposing the Apostle meant that all Israel will be saved to heavenly glory, or to eternal life. Israel will be *saved from the blindness* and rejection of God which came on them as a nation when they rejected Messiah. The great Deliverer who will bless them will be composed of Messiah, the Head, and the Church, his Body—composed of overcomers, some of whom once were Jews and some of whom once were Gentiles. This great Deliverer who comes out of Zion is the spiritual Son of Zion, the Messiah, the King, the Royal Priest, the Judge, the Mediator of the New Covenant. The first blessings of his Millennial Kingdom will be upon natural Israel, from whom the Kingdom was taken away, and to whom the earthly phase of the Kingdom will be restored in the hands of the Ancient Worthies, who will be the earthly representatives of the heavenly Kingdom. The Kingdom itself will be invisible to men, but its earthly representatives will be seen and known to all mankind; as it is written, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God" (Luke xiii, 28).

### He Must Reign Until—

The object of our Lord's reign is distinctly set forth in the Scriptures. Also its length of duration. He is to bind Satan, "the prince of this world," to overthrow entirely his dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge.

We are distinctly told that this Millennial Kingdom will not last forever, but for a definite period of time—for a thousand years. The Scriptures clearly intimate that the work of havoc caused by the reign of Sin and Death during six thousand years—from Adam to the second coming of Christ—will be fully offset by the one thousand years' reign of the Kingdom of Righteousness. How stimulating the thought! How it must thrill the hearts of all who love God and their fellowmen, all who grieve to see the Divine will and standards violated, all who love righteousness and hate iniquity, and realizing that the dying, and the crying, and the degradation, and the sin, which prevail throughout the whole world, are enemies, contrary to the Lord's Kingdom.

St. Paul assures us that in due time God will give this Kingdom to the Christ—divine power shall be established in the Millennial Kingdom, and at the end of that Millennial reign Christ will deliver up the Kingdom to God, even the Father—the entire work and purpose of the reign being then fully accomplished. He tells us that meantime Christ "must reign until he shall have put down all insubordination"—everything contrary to the divine will, everything sinful; until he shall have uplifted mankind out of the miry clay and the horrible pit of sin and death.

This is the thought brought before us by St. Peter saying, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until *the times of restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 19-21). These times of restitution are the Kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life, and joy, and peace, for all who will receive the Lord's favors upon his terms.

## THE NOMINAL CHURCH

The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way";
But the good Church hid her snowy hands
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
The way you walk is a narrow way,
But mine is amply wide."

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasting were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and gay,
To sit in their pomp and pride;
While the poor, who were clad in shabby array,
But seldom came inside.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine;
My children dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "No doubt you are right, sir;
Henceforth I will do as you've said."
Then the sons of the World and the sons of the Church
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and my goods are increased,
I have need of nothing or aught to do,
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said aside—
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church
From Him who sat on the Throne,
"I know thy works, and how thou hast said,
'I am rich'; and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore, from my presence, I cast thee out,
And blot thy name from its place."


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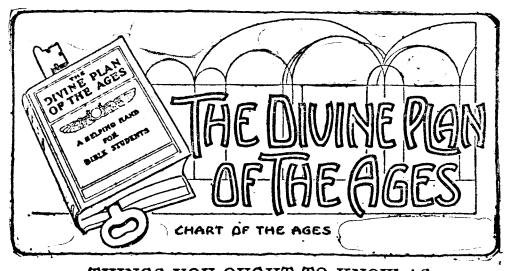


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"The highway" of righteousness will be open to all the redeemed race in the Millennium.—Isa. 35:3, 9.
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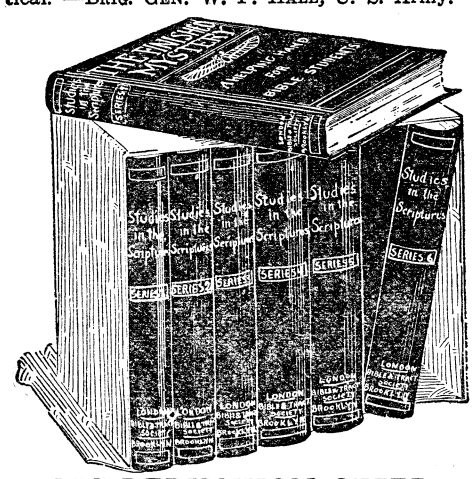


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# Sin Atonement

*Better Sacrifices than those of Bulls and Goats*

*"Without shedding of blood, there is no remission."—Hebrews 9:22*

An increasing realization of imperfection, of sin, is general. We were all born in sin, shapen in iniquity; in sin did my mother conceive me." A general realization of this fact prevails amongst intelligent people. Whether the how and the why, the philosophy of the matter be discerned or not, the fact is recognized. However we may theorize that the same Creator who made the angels pure, happy, holy, sinless, also made us, we nevertheless are aware of the fact that we are not pure, holy, sinless, undefiled. Righteousness should not, however, be considered the phenomenon, but the original, proper condition of things. Sin is the phenomenon, the peculiarity, the disorder—the disarrangement of the proper order which previously prevailed and by right should everywhere prevail.

Nowhere in the world do we find any explanation of present conditions that is satisfactory to us, except in the Bible, which teaches that God's Work is perfect; that he made man in his own image and likeness; that sinful ambition brought in rebellion against the Divine regulations and that present disorders are the result of that rebellion—human degradation, mental, moral, physical—dying—death.

It is true that human philosophy has sought to solve the question of man's condition of sin and imperfection aside from the Bible. Its claim is that the Bible record is untrue; that man was never perfect; that man never fell from perfection into sin and death; that man, consequently, needs no Savior from sin and death and no restitution to original perfection—to original Edenic perfection. Its claim is that if there is a personal God, he is not exercising any special powers, but merely allowing so-called Laws of Nature to operate.

It claims that in the surging of the salt waters of the ocean photoplasmic life was generated, and that the microscopic germ polly-wogged and evoluted into a thousand different forms—worms and snakes, fish and whale, beasts and birds and reptiles; and that finally one division of the pollywog family attained to monkeyhood, and gradually getting used to stand on his hind legs, became a man. It ignores, if it does not deny, sin and its downward tendencies, which we all know afflict the human family and must be struggled and fought against. It denies the need of a Savior, an Advocate, a Mediator; and it holds that each generation of humanity dying, helps onward the succeeding generation to grander development and that eventually human perfection will be attained by the evolutionary process, by man's own exertion, regardless of whether there is a Creator or not.

We can only assume that this Evolution theory found friends and advocates because the Bible teaching has been so grossly misunderstood. It has been misrepresented as teaching that practically all of the human family were born under a Divine sentence of eternal torture and that only the few reached in the present life by the Gospel can by faith in the Savior and by a thorough-going conversion to saintship escape eternal torment and gain eternal blessing. Thinking people, not surmising that the Bible is misrepresented by its own friends, by the creeds in general, have looked about for a substitute. Evolution, although quite unsatisfactory to them, furnished the only substitute they could think of, while it ignored the Bible.

### What the Bible Teaches.

Now as the electric lights supplant the tallow dip, concordances and other Bible study helps assist us to a proper understanding of God's Revelation. One Scripture throws light upon another; and thus gradually the errors of gross darkness and superstition which prevailed so generally in "the dark ages" flee away, and the Lamp of Divine Truth gives forth a brilliant ray which fully satisfies our heads and hearts, and glorifies our Creator.

In the light of this newly-trimmed Arc-light of Truth, God's Word, we may now see that the real penalty for sin is not a coming eternal torment at the hands of fire-proof demons, but instead the reign of sin and death. Now we may see how disobedience on the part of Father Adam brought upon him a death sentence, a dying condition, and that these, transmitted from parent to child, have increased the calamity, century by century, until today, amongst the most civilized, one out of every one hundred and fifty adults is in an insane asylum,—mentally dead to the extent that he is unable to care for himself. Millions more of our race are in prisons and penitentiaries because of moral blemishes, because "born in sin and shapen in iniquity," they have inherited vices which have been accentuated by association with each other. All over the world, too, we have hospitals and infirmaries and cemeteries. The reason is exactly what the Word of God teaches, namely, "The wages of sin is death." "The soul that sinneth it shall die." The great disease of sin, started by our first parents in Eden, has spread as a plague amongst all their children, blemishing some specially in one particular and some in another, but corrupting the whole and bringing death to all.

### Sin Atonement.

Our minds agree to the foregoing. We agree, too, that it is proper that the Almighty God should be a just God, that Justice should be "the foundation of his throne," his Government. We inquire as to what is possible in the way of sin-atonement, by which original sin might be offset and Adam and all his race, who fell through disobedience, might be brought back to Divine favor and be made again holy and happy, as the angels, and recipients of Divine favors, including eternal life. The Scriptures answer this inquiry, telling us that we are right in feeling that we are sinners; that we are right in believing that Divine Justice must be met before reconciliation can be effected. But they tell us that God has moved first in this matter—that he did not wait for man to appeal to him for mercy, but that, "while we were yet sinners," he sent his only begotten Son to be our Redeemer, to bring us back into harmony with God. The Old Testament is full of assurances that God's mercy will ultimately be manifested to mankind through that Redeemer and through the nation of Israel, upon which he would confer the special privilege and honor of bearing the Truth to every other nation. The New Testament contains the record that when our Redeemer came, the world and his own nation knew him not. It tells that, in crucifying the Redeemer, the people of Israel really fulfilled the Divine intention as foretold through the prophets; that they thus slew the great sin-offering, "The Lamb of God, which taketh away the sin of the world." And as we learn how to bring the various testimonies of the Scripture into harmony with each other, they tell us that the Redeemer, before blessing Israel, will accomplish another work not generally known—the gathering of Spiritual Israel. This the Apostle styles "The mystery of God."

### The Restitution of All Things.

The result of sin-atonement and the return of man to God's favor would not mean a changing of men to spiritual beings, nor the giving to mankind of a heavenly home, but rather restitution. The Eden home first provided for Father Adam was Paradise, but it was lost by his disobedience. The proposition of the Scriptures is that the great Redeemer will restore Paradise and enlarge it, making it world-wide, the home for not only Adam, but his now multitudinous progeny of Twenty Thousand Millions. The Scriptures abound with promises that Israel shall be re-gathered and restored to Divine favor and be made the instrumentality of the Lord in spreading the blessings to other nations. The Scriptures tell us how the paradaisaical condition shall be brought about. They explain that the wilderness shall blossom as the rose and the solitary place be glad. St. Peter points us down to the Second Coming of Christ for the fulfillment of all these great restitution promises. He tells us that then will come to earth "times of refreshing." He assures us that the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world has begun will then find accomplishment (Acts iii, 19-21).

### Better Sacrifices Than Those.

But now we inquire why this delay in bringing in the "times of refreshing," the "times of restitution." Why did not the great Redeemer begin at once to accomplish the work secured by his death at Calvary? How can he bear to delay, since he loved the world so that he died for all, and since he fully admits that the whole creation is in pain, waiting for the great deliverance made possible by his sacrifice (Romans viii, 19-22)?

The Scriptures answer the question. They tell us that the gathering of the elect Church during this Gospel Age as a feature of the Divine program must precede the bringing of restitution blessings to the world. They tell us that God has imposed special crucial tests upon those now called and chosen. Their invitation is to joint-heirship with Christ in a heavenly or spiritual nature, and to a share with him in the Millennial Kingdom and glory, and in the work which these will accomplish for the world. The Scriptures tell us that those who will be accounted worthy of this exaltation to glory, honor and immortality, will first be required to prove their loyalty to the Lord to the extent of sacrifice. This does not mean a putting away of sin, for that would not be sacrifice. It does mean the laying down of earthly rights and privileges, after the manner and example of the Redeemer, who knew no sin. Believers are exhorted thus to sacrifice. The Apostle says to them, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service" (Romans xii, 1).

Many Scriptures inform us that God has attached the glories of the future to the sufferings of the present and that "if we suffer with Christ we shall also reign with him" and "if we be dead with him, we shall also live with him." Thus we see this entire Gospel Age is a period of sacrificing. Our Lord began the sacrificing, and in accepting believers as his members, it is on condition that they will be sanctified, separated from the world, and present their bodies living sacrifices. Thus the saints throughout this Gospel Age have been suffering with their Lord and Head and, as St. Paul declares, "filling up that which is behind of the afflictions of Christ" (Colossians i, 24). The merit is in the sacrifice of their Lord, but he passes that merit through the believers of this Gospel Age, to the intent that they may share in the glories and honors of his Millennial Kingdom, which will be established as soon as the last member of "his Body" shall have finished the sufferings of the Christ.

St. Paul, after pointing out the typical sin-offerings under the Jewish arrangement, shows us that the sacrifices of Christ and the Church are the antitypes of these sin-offerings—offered year by year under the Jewish economy. Those he styles the "better sacrifices than these" (Hebrews ix, 23).

### The Day of Atonement.

We are at the time of the year when our Hebrew fellow-citizens are accustomed to celebrate their great Day of Atonement. They celebrate it, however, in a meaningless manner. Those of them who are acquainted with the facts know that the whole procedure is a farce. In the confusion which God has permitted to come upon them they have no Priest. Since their rejection of Messiah their priestly records are lost, so that no Jew in the world can make claim to the position of High Priest or dare to perform the functions of High Priest in connection with the Day of Atonement sacrifices. They have no Tabernacle or Temple, nor dare they erect one; for if one were consecrated, an unauthorized priest would risk his life in attempting to pass through the Second Veil into the Most Holy.

As a consequence our Hebrew friends deserve our sympathy. The tenth day of the seventh month was their appointed Day of Atonement. By the sacrifices of that day, properly performed, reconciliation for their iniquities was made for the ensuing year, at the end of which they would again become unclean and need another Atone-


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# Spiritual Israel, then Natural Israel

*"If ye be Christ's, th n are ye Abraham's Seed, and heirs."—Galatians 5:28*

ment Day. As the Apostle says, the arrangement God made for them for the forgiveness of sins was "year by year continually," and the yearly repetition indicated that the sins were not really cancelled, but merely covered for the year.

It is a part of Divine providence that our Hebrew friends have no Priest and that no sin-atonement sacrifice is possible. Now when the anniversary of the Day of Atonement comes they bemoan their sins and fast and pray; but they have no Priest to offer the bullock of a sin-offering and then to take its blood into the Holy and Most Holy and to sprinkle the same for the cleansing of the priestly tribe. They have no Priest later on to come and take the goat's sin-offering and do with it as he did with that of the bullock, taking its blood into the Most Holy and sprinkling the Mercy Seat for all the other eleven tribes of Israel. The Priest does not come out of the Holies to bless them, as of yore, and to tell them that their sins are forgiven through the merit of the sacrificial blood. No! After waiting the entire day, and knowing that they have no right to offer the blood, having no Priest, no Advocate, no Intercessor, no Sin bearer, at the close of their Atonement Day they endeavor to be cheerful and happy and to suppose their sins forgiven; or, rather, they endeavor to forget all about the matter in worldliness.

### The Antitype of This.

Would that all our Hebrew friends, as well as all Christians, could understand the true antitype of that great Day of Atonement, which the Jews celebrated annually in a typical manner. Its antitype is this Gospel Age. At the beginning of this antitypical Atonement Day our Lord Jesus offered up himself—the antitype of the bullock (Lev. xvi). When he ascended up on high, he applied the merit of the sacrifice to the antitypical Levitical tribe—to the household of faith of this Gospel Age, for the Royal Priesthood. Since Pentecost the second part of the Day of Atonement sacrifices has been in process. "The Lord's goat," antityped by the Church, has been in process of sacrifice. The great High Priest has been accepting consecrated believers as members of his Body and has been seeing to their sacrificial sufferings. "Now is the acceptable time" for such sacrificing.

This procedure has gone on for now nearly nineteen centuries and, according to our understanding of the Scriptures, is nearly complete. Soon the last "member of the Body of Christ" will have suffered with his Lord and Head. Soon the blood of this secondary sacrifice will be sprinkled in the Most Holy on the Mercy Seat—the blood of the members of Christ. Jesus' blood passed through them. Soon the acceptance of it as the pardon price "for the sins of the whole world" will be acknowledged by the Father. Soon the great High Priest, Head and members, will come forth, clothed in the glory, honor, dignity and power represented in the garments of the typical high priest of Israel, and will bless the world. Soon will come the time for the lifting of the hands of the Priest, the display of his power. Soon as a result the blessing will fall upon all of the people—upon natural Israel first. Soon will shouts of rejoicing arise from the people as conditions of sorrow and pain shall pass away, giving place to praise, as men shall seek to glorify God and to lift up holy hands in his service.

The issues of life, death and a hereafter are all in the power of the Lord He took counsel of none of us, and holds himself fully responsible, declaring that all of his purposes shall be accomplished, and that his Word that has gone forth shall not return to him void, but shall accomplish that which he pleases (Isaiah lv, 10, 11).

He owed us nothing in the beginning, and will be under no obligations to us in the end. We are his debtors for all that is profitable or enjoyable. He is a rich King and Father and is able and willing to do exceedingly abundantly for us, his creatures—more than we could have asked or thought.

But he has his own way for doing this, which, in the end, will be seen to be the best way. "His ways are in clouds and darkness," writes the prophet; and the poet answers, yes,

"God moves in a mysterious way
His wonders to perform."

### The Gift of God.

Eternal life is "the gift of God" for all of his creatures who will take it on his terms; and for all others he declares, "The wages of sin is death"—the blotting out of life. And who cannot see that this arrangement to destroy all who will not use life in accord with the Divine will, is really a mercy? To perpetuate life opposed to his will and law of righteousness would be a disgrace to God and an injury to the holy as well as to the unholy. God gave our race life in Adam, but, as he had foreseen, they lost it by disobedience and came under the penalty—death. As he purposed before the foundation of the world, he in due time sent his Son to be "The Lamb of God which taketh away the sin of the world." As such Jesus died, "the just for the unjust," "tasting death for every man" (Hebrews ii, 9). This glorious purpose God set forth to Father Abraham in his oath-bound covenant, of which the Apostle writes in Hebrews vi, 13-20.

The context shows distinctly that the Apostles and the early Church drew comfort from the Oath-Bound Covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the Body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham—more for our comfort than for his.

Note the Apostle's words: "That by two immutable things (two unalterable things), in which it was impossible for God to lie, we (the Gospel Church) might have a strong consolation, (we) who have fled for refuge (to Christ), to lay hold upon the hope set before us."

### Assurance of Almighty's Oath.

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this Covenant or promise and the oath of the Almighty, which doubly sealed it, which gave double assurance of its certainty of accomplishment; but the Apostle intimates in the words quoted, that God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage Spiritual Israel—to give us a firm foundation for faith.

God well knew that, although 3,000 years from his own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator—that he would stoop to his fallen creatures and, above all, that he should condescend to give his oath on the subject.

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of his consecrated people of this Gospel Age are declared to be his joint-heirs in that promise, which is not yet fulfilled. For its fulfillment, not only the Church is waiting, as the Bride or fellow-members of the Body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally, the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oath-bound promise or covenant (Romans viii, 19-23).

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this Covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that he would promise and then back his word with an oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

How can this hope be an anchor to our soul in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the Adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

### God Foresaw the Present.

This is the pitiable condition of many of God's true children; for they are merely babes in Christ, using the milk of the Word. They have need of the strong meat of God's promises, as the Apostle speaks of it, that they may be "strong in the Lord and the power of his might;" that they might have on the whole armour of God—helmet, breastplate, sandals, sword and shield—and be able to quench the fiery darts of the Wicked One; able also to help the weaker ones in this day when the Adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word.

Need I quote the promise, the one so repeatedly referred to in the apostolic writings, the one which is the basis or anchorage for our souls?

The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham, he had in mind not only the Lord Jesus as the Head of the Body, the Head of the Christ, but also the overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places, for instance Galatians iii, 16-29. Here he declares the matter expressly, saying: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

"The Seed of Abraham" is the Gospel Church, with her Head, the Lord Jesus; as the Apostle states again saying: "We, brethren, as Isaac was (typified by Isaac), are the children of promise" (Galatians iv, 28). It follows that the Seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age—the harvest time of which we believe we are now in.

But what a wonderful thought is involved in this plain interpretation of the Divine Word! It is big with hope for Spiritual Israel, the Spiritual Seed, and no less, it means a blessing for the natural seed, fleshly Israel, and ultimately the millennial bessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this great Oath-Bound Covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely, strong consolation—strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine Revelation than the sufferings of the present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared; but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people.

### Distort Simple Language.

Many of us have learned to distort the simple language of God's Word in such a manner as to cause us anguish and distress. For instance, "destroy," "perish," "die," "second death," "everlasting destruction," etc., terms used by the Lord to represent the ultimate, complete annihilation of those who will not come into harmony with him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc.

It is high time, dear friends, that we should learn that God's Book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence of our Creator. It is high time that we should take the explanation which the Apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The god of this world has blinded the minds of them that believe not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine into their hearts" (II Corinthians iv, 4). We cannot here and now discuss this subject, but have provided in the hands of the ushers, some free pamphlets on "What Say the Scriptures about Hell?" Should the supply prove insufficient drop me a postal-card and I will cheerfully send from Brooklyn what will satisfy both your head and your heart.

Now what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the Seed of Abraham, which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age who "make their calling and election sure" in Christ, are to be joint-heirs with him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings—the blessings of all the families of the earth.

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little, if the arrangements of that future time—the Millennial Age—were

"WHERE ARE THE DEAD?"

The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to anyone free.

not on such a scale as to permit a thorough recovery from present mental, moral and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be turned upon the people—"The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing, aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision! All shall know him from the least unto the greatest, and none shall need to say to his neighbor or his brother, "Know thou the Lord?" (Isaiah xi, 9; Jeremiah xxxi, 34.)

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this Gospel Age, the Lord pours out his spirit upon his servants and hand-maidens, so after these days, in the Millennial Age, he will pour out his spirit upon all flesh. There will be world-wide blessing through the knowledge of the Truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater Lawgiver than himself, a greater Teacher, a better Mediator, and, under the better Covenant of the Lord, would bring blessings world-wide! Mark again how he represents the atonement for the sins of the whole world in the Atonement Day sacrificial arrangements! Mark how again he typifically foretold the blessings of the Millennial Age, representing it in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from the servitude of sin and Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began (Acts iii, 19-21).

### Hope For Jews and Others.

The second class to be blessed under this Abrahamic Covenant is fleshly Israel. We are not forgetting that the Jews were a stiff-necked and rebellious people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since our Lord's crucifixion, and after Spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness, and, as the Prophet declares, they shall look upon him whom they have pierced and shall mourn for him—because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication" (Zechariah xii, 10). See also Romans xi, 25-23.

But if God is to have mercy upon the natural Israelite, whom he declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the Divine, benevolent intention should be to bless others than the Jews—others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us. And so we find in this great Oath-Bound Covenant a blessing for all nations—all peoples.

### Poor, Imperfect Creatures.

"We make God's love too narrow
By false standards of our own."

Do not misapprehend us. We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God that there is no present salvation without faith in Christ Jesus, and that the heathen and the imbeciles have neither part nor lot in the salvation of the present time. We stand by the Scriptures which say that salvation at the present time is only for the little flock, who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures which say that this Kingdom class now being developed is the Seed of Abraham under the Lord, their Head, their Elder Brother, the Bridegroom.

The period in which opportunity will be granted to man is in the Scriptures termed the Day of Judgment—a thousand-year day, the Millennial Day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which he requires, they will choose righteousness in preference to sin, choose life in preference to the Second Death.

Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

# The Times of the Gentiles

*"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24*

As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. The Scriptures refer to the fact that centuries before our Lord's day the Jewish Kingdom had been overthrown—had passed to the control of the Gentiles—and in our text our Lord declares that this subserviency would continue until certain times of the Gentiles, certain years or periods of their control, would pass away. When we read that certain times will be *fulfilled*, we are justified in thinking that these times have been *foretold*. And in looking for the statement of the matter in Holy Writ, we notice the facts of the case as follows:

God established the Jewish nation as his representative nation, or Kingdom, in the world, with the understanding that in some manner and at some time that nation would be the channel of divine blessings to all the families of the earth, in harmony with the original Oath-Bound Promise made to Abraham. After a precarious existence of nearly six hundred years, the star of Jewish Empire set, and it has not re-arisen since. The particular date at which the Typical Kingdom passed away is clearly marked in the Scriptures. The solidarity of the Empire in the hands of King David, and his son, King Solomon, was lost in its division in the days of Solomon's successor. Nevertheless, in harmony with the Divine prediction, the royal line continued in the tribe of Judah; as it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come" (Genesis xlix, 10).

Of the last king of Judah, Zedekiah, the Divine declaration was, "And thou, profane and wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same. * * * I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him" (Ezekiel xxi, 25-27). That statement was made just prior to Israel's captivity to Babylon, B. C. 606. And the crown and sceptre have been *overturned since then*, and will continue so to be until Messiah himself, at his second advent, shall take the throne as the Antitypical Son of David.

### The Interim of Time.

The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah's Kingdom at his second advent is Scripturally termed the "Times of the Gentiles"—that is to say, *the years of the Gentiles;* the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world. Some may inquire, Were not the Israelites restored from the Babylonian captivity? Yes, we answer, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the world. First, they were subject to the Medo-Persian Empire, whose Emperor, Cyrus, restored them to their own land as a subject-nation. Subsequently they were subject to the Grecian nation. And in the time of our Lord they were still a subject-nation to Rome. Pilate represented the Roman government, and so did Herod, the King of Galilee. Anyway, the Herods were not Israelites, but Edomites.

While it is true that an outward form of Jewish Kingdom was maintained subject to the Roman Emperors for a time, the last vestige of this authority passed away with the destruction of Jerusalem by the Roman army in A. D. 70, and the Jews have never been able to re-establish themselves in their own land up to the present time. Now, in harmony with the Scriptures which foretell Israel's restoration to Palestine, and their re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-Kingdom. We may be sure, however, that the declaration of our text will come true to the very letter—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—or, *filled full.*

## ALL THINGS NEW

There is something in the sunlight
Which I never saw before;
There's a note within the robin's song
I did not hear of yore;
There's something—ah! I know not what
But something everywhere
That makes the world this morning seem
Most marvelously fair!

I awakened very early
And I watched the sun arise,
And it seemed to me that heaven
Must be dawning in the skies;
For a glory and a gladness,
Passing words of mine to show,
Flashed from out the eastern portals
On the waking world below.

All the water gleamed with gladness;
Every streamer in the sky
Seemed the arms of little children
Flung in joyousness on high;
All the birds on all the bushes
Joined their melody to pour—
Surely never was a morning
Ushered in like this before!

Is it fact or is it fancy?
Does the secret in my heart
Unto everything it shines on
Spurious joyousness impart?
Or has all the world grown gladder,
As it seems to me to-day?
Is it true or is it seeming?
Who shall tell? I cannot say.

Ah! I care not! Does it matter?
'Tis enough for me to know
That the world to me is gladder
Than it was a year ago.
That on earth and sky and water
Lies a radiance, false or true,
That shall never fade or falter,
Never be less strange or new!

If my heart thus gilds creation
Well it may, for it is glad,
Past the power of shade or shining
Any more to make it sad.
Never yet on earth or heaven,
Never yet on land or sea,
Shone the light of that great gladness
Which my God has given me.

Let us look backward and note what the Scriptures declare respecting earthly empires and the period of their domination. If possible, let us ascertain when the Gentile times began, and when they will end, giving place to the Kingdom of Messiah, the spiritual Kingdom, the Church glorified, whose work will be the ruling of the earth, the blessing of all nations, and the uplifting of the human family out of sin and death conditions to all that was lost through Adam's disobedience, to all that was redeemed through the obedience of Christ Jesus.

The Scriptures very particularly draw to our attention King Nebuchadnezzar of Babylon. Very carefully does the Prophet explain that Nebuchadnezzar had a vision of deep interest to him, but the particulars of which he could not recall. He demanded of the wise men of the Empire a statement of the dream, as well as an explanation, arguing that if they had any supernatural power by which they could explain a dream, the same power could rehearse it. Then it was that Daniel, the Prophet, was brought to the notice of the King, and by Divine power not only rehearsed the dream but explained it—a dream of much more interest to all Christians than it possibly could have been to Nebuchadnezzar himself.

Many of this audience doubtless recall the dream and its interpretation, yet we will briefly rehearse it. In his dream Nebuchadnezzar saw a great image of wonderful height and grandeur; its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While it stood erect, a stone was taken from the mountain and hurled at the image, striking it on the feet. Forthwith the iron, the clay, the brass, the silver and the gold were crushed to powder and became as the chaff of a summer's threshing floor, and the wind carried them away. By Divine illumination, Daniel, the Prophet, explained the vision thus: The head represented Nebuchadnezzar's own universal Empire, Babylon. The breast and arms of silver represented the kingdom which would succeed his as a universal empire; namely, the kingdom of the Medes and Persians. Upon the fall of Medo-Persia, the Grecian Empire would become universal, to be succeeded in turn by the Roman Empire, whose great strength was symbolized by the iron. This is the Empire which ruled the world in the days of our Lord. Thus we read that our Lord was born at Bethlehem, whither Joseph and Mary had gone at the command of Caesar-Augustus, the Roman Emperor, who sent forth a decree that all the world should be taxed. The civil Roman Empire lasted for several centuries after Christ, and was followed by the ecclesiastical Roman Empire, of which the popes at Rome were the representative heads. This Empire, partly civil and partly ecclesiastical, was represented by the mixture of the iron, representing civil power, and the clay, representing papal religious power; and this phase of Daniel's image still exists in the kingdoms of Europe as represented in the ten toes of the image which stand for the divisions of the territory of the old Roman Empire in Europe.

### Daniel's View of the Matter.

When God subsequently gave his servant, the Prophet Daniel, a vision of these same Gentile governments that would bear universal sway over

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the earth from the time of the removal of the diadem from Zedekiah until the establishment of Messiah's Millennial Kingdom, the picture was a different one. Instead of a glorious image of towering height and splendor, Daniel saw four great, terrible wild beasts. The first, like a lion, corresponded to the head of gold of the image—representing Babylon. The second, like a bear, corresponded to the breast and arms of silver in the image, and represented Medo-Persia. The third, like a leopard, corresponded to the brass of the image, and represented Grecia. The fourth beast, great and terrible, found nothing in the animal kingdom to represent it. It corresponded to the legs of iron, which represented the Roman Empire; while the ten horns of the latter beast corresponded to the ten toes of the image, representing papal Rome and the present subdivisions of imperial Europe. The difference between these two visions represents how differently present institutions, the kingdoms of this world, are viewed from the human standpoint and from the divine standpoint. From the worldly standpoint and estimation, the kingdoms of the past have been majestic, grand; from the standpoint of God, and those who have his Spirit, they have been beastly.

The sequel to both of these dreams showed the overthrow of the earthly governments by the heavenly government. As it is written, "In the days of these kings shall the God of heaven set up a Kingdom, and it shall break in pieces and consume all of these kingdoms, and it shall stand forever." The Kingdom of God was pictured in the stone which smote the image on its feet. That stone prefigured Christ and the Church, and shows that it will be the power of God through the Church that will ultimately work the wreck of all earthly governments. Do not misunderstand me; nothing in the Word of God teaches anarchy, or authorizes God's people to fight with carnal weapons; rather they are exhorted to seek first the Kingdom of God and its righteousness, and to leave all else to the Lord, assured of his willingness to make all things work together for their good.

As Christ in the flesh lifted neither hand nor tongue to smite the earthly Empire, nor opposed Caesar and his representative, Pilate, so his followers are to raise no opposition to the powers that be, but are strictly enjoined to "be subject to them," and to recognize that they are ordained of God. It will be after the glorification of the Church with her Lord that, invisibly to mankind, this power will be exercised. Gentile governments will be overthrown, and the whole world will be brought into submission to the reign of the Kingdom of Righteousness and its earthly representatives. Thus our Lord taught in his last message that in due time he would take unto himself his great power and reign, and that then the nations would be angry, and Divine wrath would come upon them for their destruction. Thus also our Lord said respecting his followers, who *in due time will be glorified with him*, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers" (Revelation ii, 26, 27).

We should not be deterred from investigating whatever we may find written in the Bible on this subject because of our Lord's words to his disciples—"Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only." This passage does not tell us that no man would *ever* know, but that none *knew at that time*. It does not tell us that our Lord Jesus would never know the time of his own second coming, nor that the angels would never know. As we surely believe that the Lord and the angels will know at about the time of the second advent, so we may well believe that the Lord's faithful saints will not be left in darkness on the same subject. Indeed this is what the Apostle distinctly tells us, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." The Apostle intimates that those who do not have the light in its due season would thereby justify the inference that they belonged, not to the Church, but to the world, upon whom that day shall come "as a thief and as a snare" (I Thessalonians v, 1-8).

### Gentile Times 2520 Years.

What we would like to know, if it has pleased the Lord to reveal it, is just how long a period is meant by the expression, "Times of the Gentiles"—or, years of the Gentiles—in which the Gentile nations will bear rule or sway over the land of Israel. If God has been pleased to reveal the matter, let us enjoy it; if he has not been pleased to give any clue to the matter, we cannot find it. We are to remember, however, that this, like other features of the Divine revelation, was intended to be kept secret from the world, and to be made known only to those who are in heart harmony with the Lord—interested—and very desirous of knowing the mind of the Lord on this and on every subject. Hence, we may not look for a plain statement to the effect that in so many years from such an event the Gentile lease of power will terminate and God's Kingdom be transferred to Israel again. Rather we should expect that the matter would be stated in a more or less obscure form, in which it might be read over and over again without attracting special attention except from those especially interested ones led by the Lord's holy Spirit.

We believe that the period is what the Scriptures term "seven times"—seven years. Not seven literal years, but seven symbolic years. A "time" or "year" in symbol represents 360 literal years. In other words, each day of a symbolic year is a year, and hence the seven times, or seven years, would represent 7 times 360, or 2520 years. I give it to you as my conviction, dear friends, based strictly upon the Scriptures, but corroborated, it seems to me, by the events of our day, that this 2520 years, beginning in 606 B. C., will end in October 1914 A. D.

That a "time" or "year" has been Scripturally used to represent 360 may be very easily and very quickly demonstrated. For instance, in Revelation a period of time is mentioned in three different ways; namely, 1260 days, 42 months, and 3½ times. The 3½ times of Revelation are exactly one-half of the "seven times" of the Gentiles. The 1260 years of Revelation are exactly one-half of the 2520 years of the Times of the Gentiles. And these 2520 years we believe will expire with October 1914; at that time we believe the Gentile lease of power will expire, and that the God of heaven will set up his Kingdom in Israel.

We do not expect universal peace to immediately ensue because Christ is styled the Prince of Peace. On the contrary, to our understanding, the collapse of the nations will be through a fierce strife, "a time of trouble such as never was since there was a nation," in which "there shall be no peace to him that goeth out, nor to him that cometh in," because God will set every man's hand against his neighbor. Our belief is that the warfare between capital and labor, emperors and peoples, will be short, sharp, decisive, and bring untold calamity upon all concerned. If people could only discern it, they would avoid it, but their eyes are holden; they see not, neither do they understand.

### The Seven Times.

These seven times were foreshadowed in the experiences of Nebuchadnezzar, who was irrational for *seven years*, and at the end of that time recovered his reason and acknowledged the Lord as the ruler of the Universe. So history seems to show that during this period of Gentile domination the poor world has been in a measure insane, putting light for darkness and darkness for light. Our trust is that at the close of the Gentile Times, and following the short, sharp, decisive time of great trouble in 1915, humanity will regain its sanity and praise the God of heaven and acknowledge that all authority comes from Him and pertains to Him.

## TILL WE SHALL SEE THY FACE

"Come with hearts united,
Ye who know God's love,
To a feast invited,
Sent us from above.

"Joyfully we gather;
Fellowship is sweet,
And we know our Father
Meets us as we meet.

"If our faces lighten,
Let it clearly prove
That we seek to brighten
Those 'mongst whom we move.

"So our joy will double
As his Word we keep,
And in peace or trouble
Feed our Savior's sheep.

"Though the path before us
Narrow is and rough,
Yet his wings are o'er us—
Is not this enough?

"Now we have communion
With our risen Lord;
Soon more perfect union
Will be our reward.

"Loving Father guide us
As we run our race;
Journey thou beside us
Till we see thy face."


"SANCTIFY THEM THROUGH THY TRUTH"

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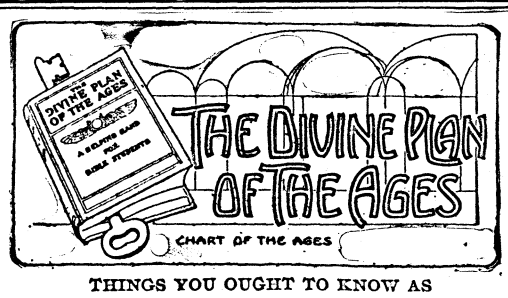


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This Kingdom is to come at Christ's Second Advent.

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"The highway" of righteousness will be open to all the redeemed race in the Millennium.—Isa. 35:8, 9.

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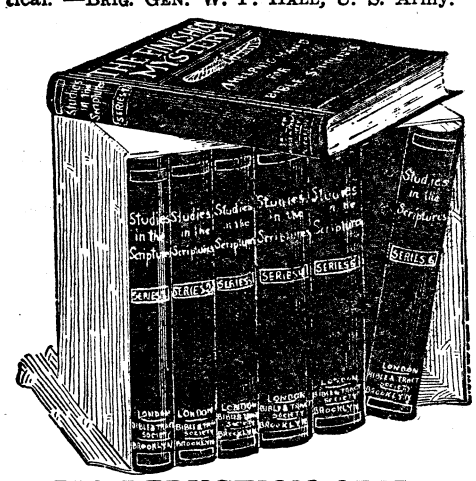


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